

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE SCHEME OF FATHER CURCI.

THE case of Father Curci is a striking illustration at once of the sinuous adaptability of Jesuitism to accomplished facts, and of the immovable obstinacy with which the Roman Curia affects to represent an immortal idea. Thirty years ago Father Curci furiously opposed any change in the condition of Italy which might even remotely threaten the temporal power of the Pope. A proposition was then made by Vincenzo Gioberti, in an essay on the Primacy of Italy, that a federal constitution should be adopted under the presidency of the Pope, such as would secure at once the unity of the Italians and the supremacy of the Vatican. The Jesuits, however, seem then to have feared that a priestly chief magistrate would hardly be strong enough to hold the balance of power amidst a number of secular principalities, each struggling for a leading position. The chances seemed to be that, under such circumstances, the spiritual Government would fall under the influence of the strongest federalised potentate, and that so the temporal power would become a mere name. Of this Jesuit opposition to Italian unity, Father Curci was then the most prominent and the most able representative.

Since that time, however, much has happened; and the Jesuits have learned to recognise the kingdom of Italy as an accomplished fact that must be frankly accepted. We say the Jesuits; for it appears impossible that a single member of an Order, in which spiritual discipline affects the minutest details of life and thought, should have put forth such views as Father Curci has more recently advocated, without at least the tacit approval of his superiors. If he has been expelled from the Order, this is understood to be at the express command of the Pope. And though it may be convenient for the General of the Jesuits to disown him, it is impossible to avoid an impression that the offending letter was put forth as a feeler as to the disposition of the Curia. It is from this point of view that the affair is of most interest. It would be a great mistake to suppose that the proposals of Father Curci offer the slightest hope of any genuine reconciliation between the temporal and the spiritual power. The only reason for thinking so is that these proposals have excited in the Papal breast such a transport of wrath. But the venerable

Pontiff has of late years been so impartial in the distribution of his curses, to anxious friends as well as to open foes, that even his anger is not sufficient to prove the real liberality of any opinion or proposal. The true interest and the true danger of the scheme propounded by Father Curci lie in the presumption that it must have been approved by some of the wildest opponents of Italian freedom and some of the most far-seeing supporters of the Papacy.

The nature of the scheme has only to be described in order to establish its futility from a liberal point of view. But it is quite conceivable that the anxiety pervading the minds of the religious Italian laity may give to it a perilous plausibility. Father Curci sets forth emphatically the utter impossibility of restoring in Italy the *status quo ante*. He believes, indeed, that Divine providence, in bygone days and in another condition of things, established the independence of the Holy See on the basis of a temporal sovereignty; but he urges that the will of the same Providence must needs be recognised in the events that have destroyed that sovereignty. A continued insistence on a claim made impossible by divinely-ordained facts can only induce an interminable conflict between Church and State, which may destroy the latter but cannot benefit the former. Italy, distracted by internal schism, must be driven into some unnatural foreign alliance which would hamper the proper development of her nationality and be equally unfavourable to her religion. Under these circumstances, Father Curci argues that a new concordat should be established between Church and State, founded upon a frank mutual recognition. The Church is no longer to stigmatise the monarchy as godless; and the monarchy, on the other hand, is in return to surrender Cavour's ideal of a free Church in a free State. The Catholic, Apostolic and Roman religion is to be the only legal religion of the country; and how much is meant by that from a Jesuit point of view experience sufficiently shows. The general basis being thus settled, some of the details of the Concordat naturally follow, while others are amongst the most amazing dreams ever conceived by an ecclesiastical brain. The Pope is to consecrate the King, thus investing him with a Divine right and emancipating him from dependence on the voice of the people. In other words, the Church is to be recognised as the supreme source of all authority on earth, temporal as well as spiritual. Arrangements are to be made for the continued residence of the Pope in Rome with the possession of a co-ordinate sovereignty, not only over the city, but over Italy. We have all heard of the Two Kings of Brentford; but for the confusions and struggles that must arise from a two-headed monarchy over a great nation, we have no parallel unless in the ill-balanced government of the later Roman Empire, or the sanguinary revolution occasioned by such an anomalous constitution in Japan. According to Father Curci, the sovereignty of the Pope is not to be merely nominal or honorary, but is to be really and practically co-ordinate. He is to have the power of efficiently and legally preventing or forbidding any laws contrary to religion and morality. In one of our own English periodicals we have had from the pen of a possible candidate for the Papacy, a view of the relations between the spiritual authority and secular law such as leaves no doubt that this

provision would be so interpreted, as to give the Pope a veto on any law whatever that the Italian Parliament might wish to pass. Experience of Constitutional Government proves that even a single power of veto is unworkable except when practically kept in abeyance. How much more formidable would be the difficulties of carrying on a Government under two powers of veto, one of which would be exercised without any responsibility for secular results, and in sublime disregard of all sublunary considerations? It is well that the impracticable obstinacy of the Curia has for the present banished this ingenious compromise to the limbo of dreams. But, remembering the abject spiritual slavery in which a large portion of the Italians still remain, it is impossible to avoid some uneasiness at the crisis that might arise, if a strong and far-seeing politician in the chair of St. Peter were to urge the acceptance of such a scheme on a priest-ridden people.

Those who think such a danger unlikely to arise might reflect with profit on the partial and indefinite analogy to such a Constitution under which we ourselves live. Here also the temporal and spiritual powers are supposed to be co-ordinate, and, though they are theoretically invested in the same person, the official classes, through whom these powers are administered, have often diverse interests, which continually hamper and pervert, while they often block our legislation. If marriage with a deceased wife's sister is illegal, if the schools are sacrificed to the interests of a sect, if political discussion is continually distracted by irrelevant issues, it is because we also live under a many-headed Pope who exercises a vague and indefinite, but a very real co-ordinate sovereignty.

A REAL NATIONAL DANGER.

WITHIN two or three weeks of what Archbishop Trench describes as "the few halcyon days at Croydon," the signs of disquietude in the Established Church are again manifest. It is true that the champions of the consessional are quiet; which is natural enough, seeing that the managers of the Church Congress, following the cue given by the bishops, would not allow a whisper to be heard against them. The Ritualists also are quiescent; as well they may be, for they have secured practical impunity. They decline to yield aught of their advantages for the general good of Mother Church, and their semi-Romanist claims and sacerdotal ritual suffer no abatement. Here and there the attitude they boldly maintain, in the teeth of the Biddale judgment, provokes bitter protests from a section of the clergy that holds the Reformation to have been a benefit. But the signs of grave danger are not just now to be looked for in that direction. There is, as Bishop Ellicott says, "a breathing time." High Church and Low Church, fearful of shaking the rickety edifice which shelters them in common, observe a temporary truce, if they have not gone so far as a tacit concordat. The symptoms of disquietude come from above not from below. While Diocesan synods—which in themselves are an ominous sign that the Church is casting off its national character, and becoming a sect—are complacently indulging their quiet little talks about the internal affairs of the Episcopal communion, and with easy effrontery flouting Nonconformists in respect to the burials question—as though their *ipse dixit*

were sure to be endorsed by Parliament—the prelates of the Anglican Church are uttering solemn notes of warning, and the tone of recent Episcopal charges is singularly at variance with the wonderful complacency of the Primate at Croydon, and the sanguine optimism of the Bishop of Peterborough at Leicester.

We would first direct attention to the charge of Archbishop Trench. That disestablished prelate, who is a High Churchman, was very loth to sever the connection with the State, and has strenuously opposed all efforts to divest the Irish Episcopal Church and its Prayer Book of their sacerdotal elements. His interest in the Anglican Establishment is undiminished, and he is reluctant to recognise any distinction between the Episcopal Churches on either side of the St. George's Channel—indeed, they still appear to be in his view spiritually one. In his attitude of a sympathising spectator who is away from the scene of actual conflict, the Archbishop of Dublin, in his charge to the clergy of his diocese on Saturday last, said some very pregnant things. There is, he substantially said—his exact words will be found elsewhere—a sphinx propounding to the English Church a riddle, which must be answered if there is not to be confusion “in a very near future.” The problem is this:—

Can she unite spiritual freedom, the being mistress, in her own house, holding directly from Christ her Lord, and in things spiritual holding only from him? Can she unite her consciousness of her Divine origin and her Divine mission, and the high and solemn obligations which this origin and this mission impose upon her, with her position as the Established Church of the land, doing some definite work for the State under conditions fixed long ago, and recognising freely and cheerfully the right which the State has to claim this work at her hands, and to see that it be not slighted or omitted?

Dr. Trench's own reply, though a little hesitating, is hardly dubious. The relations of Church and State have materially altered, the latter being far less Christian than it used to be—indeed, not *per se* Christian at all—and the former, in its lay elements, being no longer represented by Parliament. For the Church, the archbishop claims much the same spiritual rights as did Dr. Chalmers and the other champions of the Free Church, and in much the same language—repudiating by implication the “degrading” idea of the Church being a department of the State. On the whole, the archbishop's conclusion is, that “the two lords, the spiritual and the secular, which, whenever there has been any life in Church or in State, have been found continually to clash, are only too likely to be found clashing still.” Hence—for such is the logical conclusion—the greater the life of the Church, the more will it conflict with the State, until they are obliged finally to separate. Dr. Trench can speak somewhat freely, because he is not officially connected with the Anglican Church; and such are his conclusions.

Let us now call another and more responsible witness. The Bishop of Gloucester and Bristol has just been delivering in separate instalments a comprehensive and elaborate charge to his clergy, throughout which there runs a spirit of apprehension as to the future which almost borders on despair. Bishop Ellicott points with alarm to the increase of sacerdotalism; to the spirit of lawlessness that obtains in the Church; to its grievous lack of self-regulating power; and to the melancholy fact that the extent of freedom which so many of the clergy demand is inconsistent with the “national” character of the Establishment. How, he plaintively inquires, is “the living voice of the Church” to obtain articulate utterance? And he frankly tells the clergy, who are, he candidly admits, “half-muzzled,” that the question now is, whether they will be content with those changes and developments which are legally compatible with the Act of Submission, or are ready to purchase freedom after the fashion of the Free Church of Scotland by disestablishment. This is rather a startling alternative to be put by a member of the Episcopal Bench. Some few of the clergy, as we know, do not shrink from expressing their readiness to accept the latter. But the mass want the freedom without its

inevitable conditions. The Bishop of Gloucester and Bristol, however, does not leave them without hope. He has been casting about for a *modus vivendi*, and he thinks it has been discovered. Looking around him, he finds Convocation to be the nearest approach to “the living voice of the Church,” and hope begins to dawn upon him as he contemplates the vision of an extended, if not a reformed, Convocation. Not, indeed, a “hybrid” assembly—for the idea of there being an infusion of the lay element is quite repugnant to his mind—but a Convocation elected by all the clergy. The Archbishop of Canterbury, says the bishop, has the power to take the initiative in the matter, and he is, moreover, about to do so—that is, he intends to enlarge the constitution of Convocation of his free will and pleasure. With a “thoroughly representative” Convocation—but representing, we repeat, the clergy only—the Church would, the Bishop of Gloucester thinks, find “fair and free utterance.” The assembly ought to be “free to deliberate and to initiate all proposals relating to doctrine, while nothing in reference to the discipline of the Church should receive the royal assent which might be opposed by both Houses of Convocation.”

Here we must for a moment take breath. We presume that the right referred to by Bishop Ellicott exists, although it may be obsolete. That the Primate is about to exercise it, we can only believe on the assurance of his episcopal colleague, who must surely know. Until better advised, therefore, we feel bound to accept this astounding statement. Let us see, then, what this last remedy for clerical bondage or restrictions—this scheme for making audible “the living voice of the Church”—really involves, according to plain English common sense. It means, of course, at the outset, the sanction of the Crown to a plan which gives the Church the germs of a synod elected exclusively by the clergy, necessarily more independent than the present Convocation. It means—for its fuller development is inevitable—the gradual creation of an *imperium in imperio*; a clerical legislature sanctioned by the State, while national endowments remain intact in the hands of the Church. It means the theoretical recognition of priestly claims, against which the most sagacious of British statesmen and ardent patriots have, generation after generation, strenuously and successfully struggled. It means the consolidation of a clerical caste independent of the State, and cut off to a great extent from the wholesome influence of public opinion. It means the ascendancy of the High-Church party, by far the most numerous section of the clergy, and the gradual, steady, and unchecked development of sacerdotal pretensions. It means the construction or perfection of a political machine which, being independent of both Parliament and opinion, would have a vital and portentous influence on our national life and well-being. It means the exercise of pressure, in elections and upon the Legislature, by a formidable clerical corporation, such as we witness in France at the present moment. This would, in due time—not all at once perhaps—be the mode in which “the living voice of the Church” would find expression!

We may reasonably be incredulous whether the Erastian Primate of the Anglican Church is really contemplating such a *coup*. But he may have come to the conclusion that it is the only way of silencing the growing clamour of the clergy for self-government. If the plan should be really proposed, the battle between the laity and the clergy will begin in earnest. Parliament, in the interests of the nation, passed the Public Worship Act. Henceforth, if Convocation is to be rehabilitated in the sense indicated, the clergy will be judges in their own cause. It would be sheer folly to contend that Convocation is to be reconstructed in order to do nothing. Its object would be to give utterance to “the living voice of the Church”—that Church being an ecclesiastical body at present, and rightly, dependent on the State, and regulated by the national Parliament, because it exists on the

national resources, and enjoys exclusive State favour. No doubt the clergy would prefer this position of gradually extending independence to Disestablishment. We think it may be unhesitatingly said, that the nation would insist upon Disestablishment as the alternative of an ecclesiastical *modus vivendi* which would be fraught with such serious evils as we have described.

ARCHBISHOP TRENCH ON THE ENGLISH STATE CHURCH.

The Archbishop of Dublin, on Friday, in a charge delivered to his clergy, referred, though only slightly, to the question of Confession. “Our Church's only safety,” he said, “lies in abiding strictly by the lines which in her formularies she lays down, not suffering the liberty which she has given to her children to be abridged, but at the same time resisting every attempt to make that general and usual which she had made special and exceptional.” The services, he added, “discountenance any attempt on the part of the clergy to introduce a system of habitual confession, or in order to the carrying out of such a system the requiring of men and women to submit themselves to the questioning or examination of the priest.” The right rev. prelate spoke more at large on the problem that has arisen in the English Church:—

There are sphinxes like that fabulous one of ancient Greece, which, so to speak, meet men and institutions as they are travelling on their way, and propose to them riddles which demand to be solved, and which must be solved, under the penalty of the worst consequences ensuing. Such an ominous sphinx has met the English Church, and it will not be long before the answer to the riddle proposed by her will have to be given, if all is not to be confusion in the future. It may be in a very near future, indeed. Can she solve this riddle? Can she unite spiritual freedom, the being mistress in her own house, holding directly from Christ her Lord, and in things spiritual holding only from Him? Can she unite her consciousness of her Divine origin and her Divine mission, and the high and solemn obligations which this origin and this mission impose upon her, with her position as the Established Church of the land, doing some definite work for the State under conditions fixed long ago, and recognising freely and cheerfully the right which the State has to claim this work at her hands, and to see that it be not slighted or omitted? It is evident that there are many of her children who find this hard, and that every day it is becoming harder for them. There is much on both sides which makes the strain of the situation severer than in times past it ever was. The State as a political organism is far less Christian than it used to be, can hardly be said as such to be Christian at all. Observe, I do not speak of the individuals who compose it—who may be, and who many of them are, of the highest Christian walk and conversation—but the confession of Jesus Christ as Lord even in the lowest sense of such a confession, is not any longer a condition of taking a share in the supreme Government of the realm. The notion of the House of Commons as representing the laity of the Church, as Convocation represents the clergy, plausible once, is not now plausible any more. Will the State put forward claims, the admission of which, or rather submission to which, would be regarded by many as the ignoring of the spiritual kingdom in which Christ is king, as a sinking and degrading of that divine society in which the powers of the world to come are working with a department of the State, with no nobler function than such as the State permits and prescribes, its highest and most beneficent activity being the exercise of a certain moral policy in the land? It is not my part to praise or to blame. I am only urging that there is this peril before the English Church, and a few halcyon days at Croydon, when for a brief moment winds were still and waters all at rest, do not make me think that peril less, which we have avoided. It is a peril which no one with any prophetic outlook into the future or acquaintance with the past of history will lightly regard. The two lords, the spiritual and the secular, which, wherever there has been any life in Church or in State, have been found continually to clash, are only too likely to be found clashing still.

WHAT SOME CLERGYMEN THINK OF CHURCH CONGRESSES.

A meeting of the Sheffield clergy and a number of prominent Churchmen was held on Friday, for the purpose of discussing the desirableness of inviting the Church Congress to hold its meetings next year in Sheffield. The vicar (the Rev. Canon Blakeney) presided, and stated that he had received a communication from Archdeacon Emery, permanent secretary of the Congress, suggesting that if Sheffield were to send an invitation to the Congress, in all probability the committee would accept it, notwithstanding that at Croydon there was a feeling in favour of Cambridge being selected. Some letters were read at the commencement of the proceedings, a few being in favour of the invitation being given, whilst others were opposed to it. Amongst the latter was one from Dr. Potter, a local clergyman, who wrote—

I have watched these congresses carefully, read the speeches and papers delivered therein, and read and noted their effect upon the public mind, and I have no hesitation in saying that I am convinced the worst results are to be expected therefrom. I have looked with amazement at the fraternisation of Herod and Pontius Pilate; of Sadducees and Pharisees, High Church, Low Church, Broad Church, and no Church; of Evangelical Protestant Churchmen with lawless conspirators (I use the words of the Archbishop of Canterbury); and I am led to cry out, Who is on the Lord's side—who? The last Congress at Croydon sickened me. The tinging down on the one side of the witnesses of truth was

painful; the effort to throw *coulour de rose* over everything and everybody was painful. . . . If the Church of England is to be saved, she is to be saved by firm, united protest of Christ-loving men against the Babylonian conspiracy in our midst. No platitudes; no temporising; no compromise; no surrender.

The Rev. W. Milton spoke in favour of the invitation being sent, which was opposed by the Rev. E. B. Chalmer, who said that he doubted the practical value of Church Congresses, and agreed with Dr. Potter that in this matter a question of principle was involved. Those who assembled at a congress certainly gave—whatever their own opinions might be—a sort of currency to all the opinions propagated there. ("No, no.") They met on neutral ground, and were supposed to stand equally as presbyters and members of the Church of England, and to recognise all schools of thought. If they were united to those schools of thought which were allowed to be in the Church of England by the authorities, he would have no word to say against it; a man might be a Calvinist, or an Armenian, a High, Low, or Broad Churchman. With such differences he had nothing at all to do. But there were those in the Church whom he regarded as schismatics of the very worst form, because they were schismatics within the Church—and not schismatics from the Church:—

If he saw in the so-called Church of England representatives of the schools of which he was speaking—opposite to the pulpit a large crucifix fastened to the wall; on each pillar of the chancel notices to the effect that the Rev. So-and-so would attend at such and such a time to hear confessions; the picture of the Virgin and Child, with the sacred emblems of the lily, and so on; a ratable or shelf, or something of that kind, with candles and vases of flowers; if he found the crucifix upon the so-called altar, and all the paraphernalia of the Church of Rome—seven lamps burning before what was supposed to be the Holy Sacrament—he maintained that this was not a school of thought in the Church of England, or a school that any Protestant member of the Church of England ought to recognise at all, or allow as having any voice in her. (Applause.) A few Sundays ago he attended the church of which he had spoken to see for himself, and he must say that the half had not been told him. As a Churchman, and a clergyman of the Church of England, he took a Prayer-book with him, but he found it was of no use to him at all. There was only the communion service, except the commandments. He could not hear a word of the service, and would not have known that the commandments were being repeated but for the responses of the choir. Everything was said by the minister with his back to the people, excepting, of course, the sermon. Though there were only five communicants, the service lasted during one hour and thirty-five minutes. When such acts were carried on in the Church of England, and characterised a particular school of thought, he could not on any platform recognise their position as a legal one, he would not allow them the character of presbyters of the Church of England.

If the Congress could be purged of this school of thought which the Church had not allowed, and which it was reformed to protest against, he would then join with it. (Applause.) The Rev. H. H. Wright agreed very much with what Dr. Potter had said. Church Congresses generally had been occasions on which the most advanced of the party to which reference had been made had come forward, and had brought words and practices to light which hitherto had been kept in secret places. It seemed to him that Church Congresses had been made an opportunity for promoting the views of that party. (Hear, hear.) It would be to him a very great sorrow for their Dissenting friends in Sheffield to witness the action of these extreme men, as being within the Church and not yet condemned by the Church. At every Congress he had been at they had been petted, and to a certain extent allowed and tolerated; and he therefore said, considering the position the Church held in the town, that it was exceedingly desirable that the Congress should not meet there. Eventually a motion in favour of inviting the Congress was carried by a large majority, and a committee was appointed to make the necessary arrangements.

WHAT THE BISHOPS ARE SAYING.

The Bishop of Gloucester and Bristol, dealing with the living voice of the Church on Wednesday at Swindon, said that it was to be found in Convocation; and he was obliged to admit that there was some amount of truth in the allegation that it was half-muzzled, and that the power of summoning it, which formerly rested with the Archbishop, is now vested in the Crown. Silenced it is not, nor is it likely to be; but there is the power not to summon it. The question was whether we should content ourselves with those changes and developments which are legally compatible with the Act of Submission, or purchase freedom like the Free Kirk of Scotland by disestablishment. Parliament will never, the Bishop thought, give Convocation greater freedom than it has now; but he believed that the Archbishop, exercising his inherent power, would direct a better representation of the clergy in the next Convocation. He was opposed to the admission of the laity or the hybrid consultative body of laymen which had been suggested. Dr. Eliott went on to say—

Finally, then, if such be a fair statement of our difficulties in reference to this living voice of the Church, in regard of which we now hear so many unprofitable and revolutionary comments, is it not plainly our wisdom to bear with the ill, if ill they be, which we know than to plunge restlessly into new adjustments which, so far as we can judge, would make our present ills inconceivably worse? It may be quite true that in the matters we have been discussing the Church of England is not fully free, perhaps not as free as she was

designed to be when the memorable clause in Magna Charta was written; it may be that her living voice cannot always be as authoritatively heard as many of her loyal children might desire; still, our present position is neither hopeless nor discouraging. A little wisdom and forbearance, a few possible and obvious adjustments, a calm and unassuming maintenance of ancient and statutable rights, and, above all things, a true and loyal obedience to the laws of this Church and realm, and all will yet be well. Even within this last year I see slight changes for the better, somewhat more reasonableness and a growing persuasion that we have had a great deal too much of individual self-assertion, anarchy, and disloyalty. This persuasion will increase. The utterly unreasonable will part from us. Those whose heart is elsewhere will go elsewhere. The Church of England, purified and strengthened, will carry out with greater earnestness her mighty mission, and will more faithfully and devotedly prepare her children for the coming of her Lord.

On the following day the Bishop of Gloucester concluded his visitation at Chipping Sodbury, saying that at the present there seemed a sort of breathing space—a brief period in which both parties in the Church might reconsider their antagonism and see if a *modus vivendi* was not possible for all in the Church of England, or whether their lot was always to be friction, disquietude, and conflict.

One of our greatest dangers arose from the unreasonable and unreasonable spirit in which present controversies were discussed. The position on either side was exaggerated. The plain truth was that the complex relations of the Church with the State might, regarded in the abstract and apart from their practical workings, be deemed inconsistent with the theoretical freedom many Churchmen claim for the Church. But, if the Church had that freedom, she would cease to be national; and, whatever may be our private longings or ecclesiastical idealisms, the existence of the Church of England is involved in the maintenance of the Royal Supremacy, and the hereditary feeling of the country is as strong as ever against bending itself to priestly domination or returning to Galatian bondage. The greater part of the disquietude, assumption, and self-will, which are prevalent among young men arose from their being stimulated by certain writers into the belief that the Church is languishing in a state of cruel bondage to the State, and that the iron of tyranny on the part of Parliament is entering into our souls. What was needed was a constitutional enlargement of Convocation, and treating it as the really representative body of the Church of England. That body had already done much to secure the respect of all sober and reasonable persons, and we must look forward with hopefulness to its future. Not only must Convocation be regularly and duly summoned, but licence must be given to it freely and unsuspectingly to deliberate with a view to framing rules, or introducing changes afterwards to be embodied in legislation. In short, the Act of Submission must not be converted into what it was historically never meant to be, namely, an implement of unfair suppression and a yoke of unnecessary and unreasonable bondage. Again, his lordship thought that all proposals affecting or relating to doctrine should be initiated by Convocation. It would be monstrous, and contrary to the spirit of our most authoritative documents, that it should be otherwise; but, as there have been some indications of a desire to tamper with this obvious principle, it is necessary to specify it as one of the conditions of a practical concordat for the future. The Legislature must ultimately give the authority of law to what Convocation has initiated, and any change in its proposals as to doctrine must never become law without the consent of the spirituality. With regard to legislation on discipline, he thought that nothing should receive the Royal Assent which should be found in opposition to the formally-expressed opinion of both Houses of both Convocations. We must, in short, learn to bear and forbear; and, as the Church was never held in higher esteem than now, he did not despair of our moving onward on a give-and-take system, and by refraining from pushing everything to its logical or theological extremities.

The Bishop of Ely has just concluded, at Huntingdon, the primary visitation of his diocese, in which he has been occupied five weeks. In his charge he has expressed his desire for a weekly celebration of the Holy Communion; and with regard to the eastward position, said that he should conform his practice to that of the church in which he ministered. He was glad that the diocese was so free from controversy, and he urged his clergy, while maintaining the doctrine of the Prayer-book as to confession, not to urge upon the people, as a requirement of the laws of Jesus Christ, to rid themselves of the burden of post-baptismal sin. He could not define how frequently under the terms of the exhortation in the communion office a person may legitimately have resort to confession, but the language in its fair and honest meaning implies an exception, not a rule.

The Bishop of Winchester has received an influential deputation, who presented some resolutions passed at an anti-confessional meeting held at Winchester recently. His lordship said the spirit of the Church of England was unfavourable to habitual or sacramental confession, but if the Church did not in express terms declare it to be penal to accept habitual confession, he could not see what possible power he had of making it penal. No important sect that he was aware of made any strong declaration against the custom of confession. But though the bishops had little legal power they had great moral influence. In hundreds of cases of which the public never heard the bishops interfered and stopped much mischief. It had been suggested that he should not license an ordinary clergyman who would not promise to refrain from the use of confession, but he reminded the deputation that Bishop Marsh of Peterborough used to ask his candidates eighty-two questions. They came to be called Bishop Marsh's eighty-two Articles, and he was told the Church only knew

of thirty-nine. Again, it had been held that the Bishop of Exeter could not interfere with Mr. Gorham, so that the bishops had no right to settle what the Church had left unsettled. By all legitimate influence the bishops would discourage confession, but there was a vast difference between discouraging a practice and proceeding against a person using it. He regretted the present form missions had assumed, but with regard to the practice of confession in them he reminded them that Mr. Aitken, a great revivalist, had introduced something like confession in his "Anxious Inquiry-room," and it was extremely difficult to draw a line between the objectionable practice of auricular confession and the case of the troubled mind desiring to unburden itself under a conviction of sin.

The Bishop of Chester (Dr. Jacobson) commenced the triennial visitation of his diocese on Monday. In his charge to the clergy the bishop gave some figures showing the progress of Church work in the diocese. He said that in thirty-seven parishes in which school boards had been constituted strong testimony was borne to their beneficial influence in increasing attendance, improving regularity and punctuality, and in stimulating the zeal and diligence of the teachers; while injurious results were noted in two instances only. Speaking at length on the subject of private confession, the bishop observed that it was not the mind of the Church of England that it should be compulsory; it was not required as a necessity of Christian life; and the Scriptures, rightly understood, could not be pleaded for enforcing it, nor could the practice of the Church for a thousand years.

THE LIBERATION SOCIETY.

CONFERENCE AT THE MEMORIAL HALL.

A conference of the friends and supporters of the Liberation Society, resident in the metropolis, was held in the Library at the Memorial Hall, Farringdon-street, on Monday evening last, for the purpose of considering the best mode of carrying on the society's work in London, and with special reference to electoral action.

Mr. H. R. Ellington, the Chairman of the Executive Committee, was voted to the chair, and was supported by Messrs. T. Chatfield Clarke, A. Dunn, H. S. Leonard, A. G. Kitching, J. Carvell Williams, and the secretaries; and among those present were Mr. Stafford Allen, Bishop Sagden, Mr. James Heywood, F.R.S., Mr. G. F. Whitely, J.P., Mr. J. Spencer Balfour, Mr. W. D. Hertz, the Rev. G. S. Ingram (Richmond), the Rev. F. Sweet (Rumford), Dr. Underhill, Mr. W. Green, the Rev. J. C. Gallaway, the Rev. H. S. Toms (Enfield), Mr. W. Martin Smith, Mr. A. Miall, Mr. R. Sinclair, the Rev. Dr. Kennedy, Mr. A. H. Haggis, the Rev. John Sinclair, and the Rev. J. H. Millard.

After a short but appropriate address from the chairman, Mr. Kearley, the superintendent of the London agencies, read a paper indicating in a practical manner the present condition and possible improvement of the society's organisations in the metropolitan boroughs. The first resolution, concurring with the Executive Committee, that the work of the society required to be more energetically and systematically carried on in the metropolis, more especially in the direction of Parliamentary representation, was proposed by Mr. Wm. Green, in a speech full of suggestion and point. He was followed by Messrs. T. Chatfield Clarke, Daniel Guile, J. A. Lyon, Spurrier, E. C. Jukes, Olding, Sadler, Brittan, J. Heywood, S. Chick, and the Revs. J. Spong, and Dr. Kennedy, all of whom made remarks bearing on the disestablishment question, and modes of operation for the promotion of the cause which the society has especially at heart.

Mr. J. CARVELL WILLIAMS, in his capacity as Chairman of the Parliamentary and Electoral Committee, dealt particularly with electoral matters. After touching on a few points raised by previous speakers, he gave an analysis of the present aspect of electoral affairs in the metropolis; and then made a forecast of what might be done at the next election if due regard were paid to the mode and earnestness with which the work was promoted. In the City, Southwark, and the Tower Hamlets he thought there might be a gain to the Liberal party of one member in each, and that gain, in each case, that of a Liberationist; in Finsbury there might advantageously be an exchange of one of the sitting members; in Hackney there should be an exchange, or a change of attitude on the part of one of the members; Marylebone and Westminster were doubtful; but Chelsea and Greenwich should give a gain of a disestablishment member in each. Mr. Williams pointed out the necessity of the cause of disestablishment being, if possible, identified with that of the Liberal party, but thought the time had come when that party should co-operate with the Liberation section, and the latter should have an influential voice in the selection of candidates. He held that there was no dearth of opinion in London favourable to disestablishment, but, on the contrary, that opinion in that respect was strong though latent, and the problem to be solved was less how to create that opinion, than to bring it into action. In London there was no great landlord influence to contend against, and the ballot was known to be a reality.

The second resolution expressed the hope that in the endeavour to form borough councils, and to work in the metropolis under a more perfect organisation, the Executive Committee would receive warm sup-

port. This was proposed by Mr. Robert Sinclair and seconded by Dr. E. B. Underhill. A vote of thanks to the chairman was proposed by Mr. Kitching and seconded by Mr. Andrew Dunn; a compliment which was duly acknowledged by Mr. Ellington.

MR. FISHER AT AYLESBURY.

Last Tuesday Mr. Fisher paid a visit to Aylesbury, where the people met him in the Corn Exchange and gave him a very good reception. Mr. A. P. Scrivener took the chair for him, and the Rev. Dr. Hillier attended from the Princes Risborough branch. The chairman spoke with decision and effect. He said—

In their remarks our opponents are constantly lowering this to a personal question, and insist that our action is against the officials of the State-Church; they are thoroughly mistaken. Those of us who have sat at the feet of men like Edward Miall and Henry Richard, believe we have got sight of "a living principle," and pursue it without flinching, convinced that religious equality is the only solution; and when we see Convocation, Church congresses, and diocesan conferences ending in talk only, we would give them freedom and power—freedom from State control, and power to manage their own affairs. The lecturer at the former meeting, Mr. Gordon, has been charged with giving false statistics. There is great difficulty in getting at the real value of Church property, as the returns of the value of livings, &c., are far from correct. In Parliament Mr. Miall moved for a commission to examine into the revenues of the Church of England, and to get an official report, but was unsuccessful; it therefore comes with a bad grace from those who oppose inquiry to charge their opponents with making wrong statements. The general public are at present completely or much in the dark on this subject, but Mr. Fisher, the lecturer of this evening, will be able to throw much light upon it.

To Mr. Fisher's lecture the *Aylesbury News* gives a long report, remarking that it was "marked by lucidity of statement, and copious historical illustration." At the close, Mr. Dickinson, the Rev. J. Nicholson, and the Rev. W. Le Pla spoke. The *Aylesbury News*, in an able article on the Church property question, remarks of the meeting:—

A very noticeable fact in the Liberation meeting was the adhesion to the liberation principle publicly given by the Superintendent Minister of the Aylesbury Wesleyan Circuit, and his seconding Mr. Dickinson's motion for thanks to the lecturer. There has been a time within the period of the Rev. Mr. Nicholson's ministry when such an act would have cost the reverend gentleman a three years' rustication on the short pay and provender of the Welsh mountains; for though "the people called Methodists" have ever been, even from John Wesley's palmy days to now, strongly prone to rank with, and call themselves, Dissenters, yet until these days of Roman rottenness within the Church, the strong hand with which Methodist ministers have ever been governed has kept them from overt acts of Dissent, and the password with them has been, "Methodist, but neither Churchman nor Dissenter."

NORTHUMBERLAND AND DURHAM.

DUNSTON-ON-TYNE.—On Monday, Oct. 29, the Rev. James Browne, B.A., lectured to a good audience in the Old Chapel, in "Reply to Arguments of Church Defenders." Mr. H. B. S. Thompson presided, and votes of approval and of thanks to the lecturer and chairman were carried.

SWALWELL.—The Rev. James Browne lectured at this place on Oct. 30, in the Presbyterian Church, on the subject of "Prominent Evils of the State Church." The Rev. George Samuel took the chair, speeches from persons in the audience followed the lecture, and votes of thanks closed the meeting.

SEATON BURN.—The New Connexion Chapel was well filled on Wednesday evening, Oct. 31, when the Rev. James Browne, B.A., lectured on "State Church Questions." Mr. John Elliott presided, and a strong resolution was passed in favour of Disestablishment, and of thanks for the lecture.

WITTON'S PARK.—In the large schools of Messrs. Bolckow and Vaughan, Weardale Ironworks, there was a full meeting, on Thursday evening, Nov. 1, at which Mr. H. B. S. Thompson presided, in the unavoidable absence of Mr. Talieson Thomas, the manager of the works. The Rev. James Browne lectured, and much hearty enthusiasm was manifested during the address.

TOW LAW, COUNTY DURHAM.—The attempt of the Mechanic's Institute authorities to prevent a meeting by refusing use of the hall at Tow Law, led to a much larger audience in the Primitive Methodist Chapel on Friday evening, November 2, when the Rev. James Browne lectured on "Ecclesiastical Property the Nation's Property." The chair was occupied by the Rev. William Graham, who addressed the meeting at some length. One opponent appeared to speak, and he declared that, though he had much to say, he should be silent, as he considered the discussion of the subject unfit for a place of worship.

ISLEWORTH.—On Friday, October 26, Mr. J. M. Camp, F.R.G.S., lectured, with the Rev. J. D. Kilburn in the chair. Here "Liberationism" overcame even the well-known phlegmatic impassiveness of the Thames Valley district. Mr. T. J. Clarke, of Brentford, spoke, and as the result of some questions by the curate, the Rev. — Ambrose on the origin of Church property, the chairman promised another lecture shortly, dealing with the Church property question.

WHETSTONE, NEAR LEICESTER.—The Rev. E. Hipwood lectured on Monday, October 29, in the Independent Chapel. The Rev. G. H. Dickinson, of Enderby, in the chair. It was a miserably dark

and wet night, but there was a large attendance, and much interest.

BILSTON.—The Rev. C. Williams lectured here on Tuesday, October 30, on "The Liberationist Scheme of Disendowment." An intelligent audience assembled, and listened with the most respectful attention while the lecturer proceeded to explain the scheme. At the close a resolution in approval was moved by the Rev. C. Porter, and seconded by Mr. J. Skemp was carried with but a few dissentients, several of whom were members of the church choir. The chair was ably occupied by John Harper, Esq., a leading Wesleyan.

WEST BROMWICH.—On Monday, Oct. 29, in the Town Hall, under the presidency of A. Caddick, Esq., a good company assembled to hear the Rev. C. Williams, of Accrington, lecture on "Why Disestablish and Disendow the Church of England?" Great attention was paid to the arguments of the lecturer, and, unlike some former meetings in the same place, no shadow of a disturbance was manifested. After the lecture, the Rev. W. J. Acomb moved, and Mr. W. Scattergood seconded, a resolution in favour of disestablishment, which was carried.

MR. GORDON.—Our readers will be glad to learn that, although Mr. Gordon has been better and worse since our last report, he is now somewhat mending.

On Sunday evening week some members of the Protestant League remained in St. James's Church, Hatcham, after the evening service, and broke into pieces the confessional-chair, which has for some time stood in the baptistery.

Sir Stafford Northcote has contradicted the recent statement made by Archdeacon Denison, to the effect that he (Sir Stafford) would like to see the immediate removal of the bishops from the House of Lords. The Archdeacon, he says, must have been very much misled.

The German Ultramontane party are circulating a petition to the Emperor praying for the repeal of the Falk laws. They hope to obtain a large number of signatures, but there is not (says the Berlin correspondent of the *Morning Post*) the slightest prospect of their request being complied with.

The visit of Cardinal Manning to Rome is wholly unconnected (the *Morning Post* says) with a meeting of the Sacred Consistory upon the question of the choice of a successor to the Pope in the event of the death of His Holiness. The Cardinal goes to Rome simply to receive the cardinal's hat, with which he has not yet been invested. His eminence will be absent from London about three weeks.

FATHER CURCI AND THE JESUITS.—The *Osservatore Romano* publishes a letter from Padre Beckx, the general of the Jesuits, to Padre Curci, wherein Beckx, after deploring Curci's doctrines on the temporal power as gravely offensive to the Vicar of Christ and a scandal to the faithful, consents to Curci's separating himself from the Society of Jesus. The *Osservatore* insinuates that Curci has not yet availed himself of Beckx's consent. The *Libertà* of Rome believes Curci would never have written and acted as he has done unless he was confident that he had many sympathisers in the Church. The Vatican has set its spies at work to discover those sympathisers, whom it calls conciliablists, and the Pope and Simeoni are deliberating if the occasion be ripe for submitting to the congregation of cardinals the question, "Ought the necessity of temporal power to be made a dogma?"

A VERY PETTY AND CONTEMPTIBLE PIECE OF PERSECUTION—but one not less irritating than contemptible—was transacted on Thursday by the Conservative and Church majority of the Wolverhampton School Board, with the help of the Roman Catholic member, who made common cause with them. The school board elects two persons to represent it upon the governing body of the Grammar School. This body consists of twenty members, and, with two exceptions, these consist wholly of Churchmen. The two exceptions are—rather have been—the representatives of the school board, Mr. H. H. Fowler and Alderman Bantock, both of them leading members of Nonconformist bodies, and both of them respected and trusted not only in Wolverhampton, but wherever they are known. Each of the representative governors is elected for a period of five years; and Mr. Bantock's term of service having expired, a motion was made on Thursday to re-elect him. This was opposed by the Rev. H. Bolland, Vicar of St. James's, who insisted that the school board ought to be represented on the governing body of the Grammar School only by members of the school board itself—a rule which has not hitherto been followed by the board, for Mr. Fowler was not a member of it when he was elected a governor of the Grammar School. The suggestion of Mr. Bolland was, of course, conveniently taken up by a member of his own party, who nominated Mr. Bolland himself to fill the vacancy. The pretext, therefore, was that the school board was bound to elect one of its own members—though it had previously done just the reverse—but the object was to turn out a Dissenter and a Liberal, and to put a Churchman, a clergyman, and a Conservative in his place. Mr. Fuller and Mr. Fowler, on behalf of the Liberal members, exposed alike the pretext and the object. The end of the matter was that, by a strict party vote, Mr. Bantock was rejected, and that Mr. Bolland, the member who raised the objection to him, was put in his place—Mr. Bolland, it should

be noticed, making sure of his own election by voting for himself! The result is that, although at least half the pupils at the Wolverhampton Grammar School, and perhaps more than half, are the children of Nonconformists, all the governors of the school, with the single exception of Mr. Fowler, are Churchmen; and that the place of the other Nonconformist who lately sat upon the governor's board, is now filled by a clergyman; for, let Mr. Bantock's opponents say what they will, there can be no shadow of doubt that if he had been Church and Tory he would have been elected; and that he is rejected solely because he is a Nonconformist and a Liberal. Such a transaction, we repeat, is a contemptible act of persecution for religious opinions. —*Birmingham Daily Post*.

Religious and Denominational News.

LONDON CONGREGATIONAL UNION.

The usual half-yearly meeting of this body was held yesterday afternoon at the Memorial Hall, when there was a very large attendance. The Rev. Dr. Raleigh, Chairman of the Union, presided, and amongst those on the platform were the Revs. J. C. Harrison, J. H. Wilson, J. Foster, E. White, Dr. Kennedy, A. Mearns, R. T. Verrall, S. Hebditch, J. Nunn, and Messrs. Thomas Walker, H. Wright, Thomas Scrutton, James Scrutton, &c. The hymn commencing

O Lord, our God, arise,
The cause of truth maintain,

having been sung, the CHAIRMAN read portions of Scripture from Jeremiah and Ezekiel. The Rev. R. T. VERRALL offered prayer, and another hymn was sung.

The CHAIRMAN said the business before them embraced two chief topics—Milton Mount College and the consideration of the subject to be introduced by Mr. White. They would not expect an address from him, although he might say a good deal about deacons, having had very great pleasure in associating with them. He had gone into several districts of the metropolis, and he felt deeper interest than ever in the work of that association. They had noble men in their churches who were always ready to respond to their call, but there were others who needed enlightenment and were willing to learn. Hardly enough pains had been taken to address the outside communities, and they wanted to kindle a flame in the hearts of men through the preaching of Jesus Christ. It had been said to him that it would be an improvement if they had one definite object, and like the Baptist Association, built a place of worship each year. It would be "something accomplished, something done," if they could do so, and people would give if they showed them the occasion for it. He prayed God to keep them in all their endeavours in the unity of the Christian faith, and that they might not lose their grip of the old truth, nor allow it to be shaded off until it became no one knew what. That old truth had not suffered in the hands of that committee, nor would it in those of his friend who was to succeed him in the chair. He would introduce Mr. Scrutton to bring before them the state of Milton Mount College.

MILTON MOUNT COLLEGE.

Mr. THOMAS SCRUTTON said he was there by the invitation of the committee to set before them three or four facts regarding an institution which he held to have a very important place in their work. About the year 1870, it was determined to establish an institution for the education of ministers' daughters, and they were now prepared to challenge the appointments of that institution with any similar institution in the kingdom. Girls were received at seven years of age and kept until they were seventeen or eighteen. They were prepared for the Cambridge examination, and they could show that they occupied a high place in that examination. In Religious Knowledge their junior candidates occupied the third and seventh place at that examination; the third place in English; fifteenth in Latin; second in Botany; and second and third in Music; while the senior candidates occupied the eleventh, fourteenth, and sixteenth place in Religious Knowledge; nineteenth in English; fifteenth in Latin; and third in Music; and the Vice-Chancellor's Prize was divided with one of their girls. How was that institution to be maintained? It was at first laid down that ministers were to be assisted in the education of their daughters, and were to contribute 15*l.* per annum towards the expense. The feeding of each pupil cost 14*l.* a head—about 1*s.* per day only—and the education, including music, 10*l.* The office expenses averaged 30*s.* a head and 30*s.* for interest, and the total cost was about 28*l.* a head per annum. There were 150 girls in the school. 118 Congregational ministers contributed 2,400*l.* a year, while the members of two thousand Congregational churches only contributed 1,300*l.* in 1876. There was not a county in England that gave them the money to pay the expenses of the girls they sent. London to put itself square with them should give 264*l.* more. Such a state of things should not be, and if continued it would be utterly impossible to go on. They only asked for the crumbs—the guineas and half-guineas which would go into the treasury free from any collectors' percentage. Mr. Scrutton read extracts from letters showing the need of the country ministers for help in educating their daughters, and said there

were 100 young ladies knocking at their door for admission.

The CHAIRMAN said before calling upon Mr. Harrison to move a resolution, he might mention that Mr. Albert Spicer, their treasurer, was absent, through having been summoned to attend his father, who was in Germany suffering from typhus fever. He was glad to hear that the crisis was past, and he hoped to see both father and son on that platform again on another occasion. (Hear, hear.)

The Rev. J. C. HARRISON moved :—

That this Union, having heard the statement of Mr. T. Scrutton concerning Milton Mount College, desires to express its sense of the great importance and thorough efficiency of the work carried on there, which is at present imperilled by the insufficiency of funds. It commends the college to the hearty sympathy and support of the London churches, in the hope that greater interest may be awakened and subscriptions so increased that the full and efficient working of the college may be continued.

He had watched the rise and progress of the institution, and thought it one of the most admirable schools in the country. If they would only go down and see for themselves, they would be most anxious to further the institution. The greatest difficulty existed in their country ministers getting a good education for their daughters, and it was important that they should be made self-helpful and able to live by the exercise of their own brains. The influence of the minister's family was very great, and girls going back to the villages, well educated and with religious principles, would exercise an important influence. If the ladies of their congregations would visit the college they would take a deeper interest in it, and the result would be that Mr. Scrutton would not have to complain that London was 300% behind. (Cheers.)

The Rev. NEWMAN HALL seconded the resolution, saying he had known the lady principal of the college for many years, and had a high opinion of her character and ability. The college deserved all the praise given it by Mr. Scrutton. Most important was it to maintain such an institution for a church that had no sustentation fund. The resolution was adopted unanimously.

THE OFFICE OF DEACON.

The Rev. E. WHITE said he had undertaken his task under some pressure from the secretary, as he felt it would have been better done by some deacon. He had no novelty to bring before them, and his only object was to awaken discussion. There were several opinions as to the nature of the deaconship in the Church of Christ. The Anglican Church delegated the function to the churchwardens, and in the Congregational Church the deacon was chiefly concerned with secular matters. The offices of the Early Church were based upon the synagogue, and not upon the Temple service, as shown in "Kitto's Cyclopædia" and in the "History of the Diaconate" by Cheetham, in Dr. Smith's work. The true Church of Christ was an association of Christian men—a body called out of the world and united by the Holy Spirit to the life of Christ—a spiritual society existing for spiritual ends. Hence its officers must be spiritual men, men of God. The first requisite was not property, or position, or capacity, but proved godliness, and the end of the office was to promote the spiritual life of the church. As in the pastoral office, so in the diaconate, there should be no officer without gift, some special fitness for the function. Pastors of the right sort didn't spring up from the ground—they took a deal of training and teaching—(laughter)—and probably some deacons would not be less efficient if they had some instruction as to the duties of the office. More should be made of the appointment of deacon by some service such as was used for the ordination of pastors. They did not profess to communicate Apostolic succession; but there was an Apostolic succession, and woe to them if they did not inquire if those they appointed were in that Apostolic succession. The best help obtainable should be secured. While the idea of the deaconship was to render assistance to the pastor and the church, the form of that assistance would vary with the age of the world and the needs of society. Some thought the deacon should only serve the tables, control the finance, and visit the poor. The early deacons were something more than that. Stephen was a preacher, and the deacons sometimes read the lessons and led the responses. He wished they now always led with vigour and audibly uttered Amen and Paternoster in English in their churches. They kept the congregation in order, and probably sometimes they attended to the ventilation—(laughter)—and regulated the choirs, and came to the relief of the poor and ignorant when they soared beyond them. They might carry further the principle of division of labour as one man was good at finance, but not in music, or singing, or preaching. It was well to bring every man to think of himself not more highly than he ought to think, and to recognise fitness in others as well as in himself. When Church work was thus distributed, each man laboured with a fuller sense of power and responsibility, and some churches had found it to their advantage to set aside different men to look after the fabric, the finances, local missions and foreign missions, the Sunday-school, and for visiting the poor. He merely submitted that as sometimes feasible. The influence of the diaconate upon the deeper spiritual life of the Free Churches was important, especially in the critical period of an interregnum. The popular choice of pastors would work

well if people would exercise their spiritual sense, but they often needed wise advisers. He was not likely to say anything to stifle free opinion, but a fine and prosperous race of pastors depended upon the deacons possessing a sound and Scriptural idea of what a pastor ought to be. It rested mainly with them to say by a right demand upon the colleges what the supply should be, and only then would there be a right supply. If they set their face against Christian doctrines, and were content with heathenish morality, or with men who did not care a rush for the salvation of souls, it would soon be all over with Free Churches. He wished their divinity students could act for a year as deacons, before settling as pastors, and be associated with older and more experienced men.

An interesting discussion of the subject then took place, in which Mr. Arthur Gunn, the Rev. R. H. Lovell, Mr. Wm. Green, Mr. Thomas Walker, the Revs. R. A. Redford, J. Foster, and Messrs. Watkins, Woodward, Prior, and Sinclair took part. The chief points discussed were whether deacons should be multiplied and elected for a term of years instead of for life, and associated with a committee of the church, and take a more active part in pastoral duties.

The CHAIRMAN mentioned that a cheque for £50 had been sent up by a gentleman present.

A delegate expressed a wish that Mr. White would publish his paper.

Mr. H. WRIGHT moved, and Mr. W. H. WILLIAMS seconded, a vote of thanks to Mr. White for his paper, which was adopted unanimously, and the proceedings closed with singing and the benediction.

TOLMERS SQUARE CONGREGATIONAL CHURCH.

The memorial stone of the new schools, lecture hall, &c., &c., was laid by Samuel Morley, Esq., M.P., on Wednesday, the 31st ult., under very propitious circumstances. The ceremony commenced punctually at four o'clock in the afternoon, when there was a large assembly of friends upon the ground now being rapidly covered by the new erections. Among those surrounding Mr. Morley were the Revs. Newman Hall, LL.B., J. C. Harrison, E. White, J. H. Hollowell, J. Basley, J. H. Wilson, D.D., J. S. Russell, M.A., E. Schnadhorst, W. Scott, W. Tarbotton, H. Grainger, and J. C. Galloway; and Messrs. Meech (Secretary to the Building Fund), Legg (Superintendent of the Sunday-school), E. Jones, J. Jones, Ballard, Bradley, and Fred. Tarring. The memorial stone bears the following inscription :—

Tolmers-square Congregational Church Schools. This stone was laid by Samuel Morley, Esq., M.P., 31st October, 1877.—Arthur Hall, pastor. Tarring and Wilkinson, architects.

After the Sunday-school children had sung a hymn, the Rev. ARTHUR HALL made a short statement, from which it appeared that the site had been purchased so far back as 1867 at a total cost of 1,535*l.*, and that the present outlay was about 7,000*l.* More than half that sum had been obtained; and he trusted that before that day was over considerable progress would be made towards making up the second half.

Mr. MORLEY then proceeded to lay the stone, which was lowered over a bottle containing copies of the local papers, some documents connected with the enterprise, and a portrait of the pastor, after which the Rev. Newman Hall offered prayer for the success of the enterprise, and of the works of faith to be carried on in that spot, asking that the pastor of the church might indeed have many happy returns of that his birthday. Then followed a very pleasant episode. A large number of purses, each containing 5*s.*, were laid upon the stone; the first one having been presented by the children of the Sunday-school to their pastor at their last summer excursion. The doxology was then sung, and the company adjourned to the church hard by. Here, after a hymn had been sung, and a portion of Scripture from the Book of Nehemiah had been read by the Rev. J. H. HOLLOWELL, the Rev. ARTHUR HALL explained the difficulty they had in carrying on Sunday-school work and the crusade against the drunkenness rampant in the neighbourhood, without any other place to meet in than the church in which they then were.

Mr. MORLEY then rose and spoke with the strongest admiration of Mr. Hall's courage, energy, and self-devotion, and the great value of his work in the district around them. He was there that day to show his entire harmony and sympathy with him. The School Board was doing a work well worth the money it cost, and he urged them to maintain intact the essential principles it was carrying out, but it was only laying the foundation upon which the Sunday-school teacher was to build. The British working man might possibly be overdone with the attention paid to him. His greatest enemy was himself. He (Mr. Morley) was sometimes afraid that, while providing clubs and coffee-houses and public-houses without the drink for the working-man, they might imagine that any other place than his own home was his proper place. He entreated Christian ministers to give more attention to the great question of temperance, the super-eminent question of the day. The political future was in the hands of the working men, and those above them must keep in contact with them. They must be treated with proper respect and attention, and reason and argument must take the place of violence and physical force.

The Rev. J. OSWALD DYKES, D.D., of Regent-

square Presbyterian Church, then delivered an earnest and forcible address. He said that was a right good and right joyful day amongst them, because it was the day of a hopeful beginning of a noble and hard work, and he had come to wish them God's fullest blessing on it, and to tell them how thoroughly his whole soul was in the work, as their souls must be when they had set about it in such an earnest and manful way. He was a neighbour, belonging to another branch of God's Catholic Church, and he knew both the indefatigable and patient labours of their pastor, and also the abounding need in that part of London for such a work as they were undertaking that day. The condition of their great towns was calculated to fill a thoughtful mind with alarm, if not with horror. The Church seemed to have lost its hold on the industrial population. The use of intoxicants by certain classes had grown into an intolerable abuse. If they attempted to cure drunkenness among the wage-receiving classes, it must be by creating a healthier public opinion among them. He looked with great hopefulness upon the scheme of the present undertaking. They had not succeeded as they desired in preaching the Gospel to the people, and he turned with deep interest to the plan they were now trying there, by using secular agencies to lead the people to religion. He wished his own church could carry out a similar scheme. But good buildings would not do much if left to themselves. The work must be done by the hearts, brains, energy, and devotion of Christian men and women. Let them all take care that their motives were pure. Nothing less than the love of Jesus should engage in this work.

The Rev. E. WHITE then offered prayer; and, after a few more words from the Rev. ARTHUR HALL, this part of the proceedings closed.

At seven o'clock a public meetings was held, presided over by George Williams, Esq. Mr. LEGG, the superintendent of the Sunday-school, made a statement, from which it appeared that during the four years of Mr. Hall's pastorate the number of children in the school had increased from 280 to 750, and a large number of them were members of the Band of Hope. The pastor, also, had his Christian band of children over ten years of age. Their District Visiting Society had done great good in the neighbourhood, and about 400*l.* had been deposited in the Penny Bank during the year.

The CHAIRMAN followed with an earnest address, impressing upon them the necessity of making the Sunday-school a good nursery for the church. Dr. MANNING then exhorted the Sunday-school teachers to give their best attention to their work of religious instruction, in view of the increasing efficiency of the school-board system of secular education. The next speaker was Sir T. CHAMBERS, Q.C., M.P., who was very cordially received. He said he was reminded of the last time he had appeared upon that platform, a little more than a year ago, to protest against the cruelties of the Turks in Bulgaria; but he feared there was almost as much need for social reform near where he stood as in that unhappy province. Intemperance was the curse of the working classes; and he hailed the establishment of such an institution as that of which the memorial-stone had been laid that day, as destined to improve the moral and social condition of the people by inducing them to lead temperate and religious lives. The Rev. J. H. WILSON, D.D., E. SCHNADHORST, and NEWMAN HALL, LL.B., also addressed the meeting during the evening.

The buildings consist of three floors and a basement. The top floor is a lecture-hall eighty-five feet by thirty-three feet, and twenty-five feet high to apex of ceiling, capable of holding upwards of 700 persons. On the first floor are class-rooms with moveable partitions. The ground floor is occupied by a British Workman Public House, reading-rooms and offices, and four shops, and in the basement are a heating chamber, cellars, and store rooms. The materials are bricks with Bath-stone dressing. The elevation in Drummond-street has one large and two smaller gables with geometrical plate-tracery windows; but economy joined with utility has been studied in the general plainness of the design. The late Mr. John Tarring, architect of the church, took a very deep interest in the enterprise. The plans were the last to which he was able to give any professional attention; and they are being carried out with modifications and developments by the firm of which his son is the senior partner.

During the week subscriptions in cash or promises were received to the amount of 668*l.* But the large sum of 2,700*l.*, still remains to be raised; and assistance is urgently entreated to complete an undertaking fraught with the highest benefits to a benighted and densely-populated neighbourhood.

We learn from the American papers that Mr. Moody has been overwrought with work, and that he is suffering from nervous derangement which will require a long period of rest.

We are requested to state that the Rev. Dr. H. S. Paterson has arranged to give a series of evangelistic addresses to young men at the Young Men's Christian Association, 165, Aldersgate-street, each evening during the third week in November, immediately following the week of special prayer. Subject, "Faith unto Salvation."

DEAN STANLEY preached in Westminster Abbey on Thursday last before the Associated Working Men's Clubs of London, of which he is president. There was a full attendance, and the admission was by ticket, so as to limit the congregation to working-men. There was also a special choral service.

LITTLE BADDOW, ESSEX.—Mr. Thomas Morell has resigned the pastorate of the Independent Church at Little Baddow, and will take leave of his congregation on the closing Sunday of the year, as an obstinate throat affection compels him to retire from duty. The announcement was received with much emotion by an affectionate people. Mr. Morell succeeded his father, Stephen Morell, in 1852, with whom he was co-pastor for two years. The two pastorates have reached over a period of seventy-eight years in the old "Meeting House," which is one of the historical Five-mile Act chapels, and dates from 1707.

BRADFORD.—On Saturday, Alderman Whitehead laid the memorial-stone of a new Baptist Chapel, in Leeds-road, Bradford. The chapel is being constructed as part of a scheme of the Westgate (Baptist) Chapel, Bradford, for establishing branches of the connection at Gillington and New Leeds, the estimated cost being 16,000*l.* The Revs. J. W. Ashworth and H. Dowson took part in the subsequent proceedings. In the evening a meeting of the old teachers and scholars of Musgrave-street Baptist School took place, Mr. W. Watson presiding. The receipts for the day were about 300*l.*

RAWMARSH.—On Sunday, Oct. 28, the Rev. J. C. McMichael (who is returning to South Australia) preached two sermons in the Congregational Chapel in this town. At the close of the evening service the pastor presented to Mr. McMichael Dr. Davidson's New Testament, translated from Tischendorf's Eighth Edition, and Professor Tyn-dall's "The Forms of Water in Clouds and Rivers, &c.," as a memento of the deep interest he has long taken in this church. At a bazaar held in the same place during the past month the sum of 200*l.* was realised to purchase land for a new church and Sunday-schoolroom.

HULL.—Mr. Wm. Johnstone, on resigning his office of lay secretary of the Hull district of the Yorkshire Congregational Union and Home Missionary Society, after thirty years of "unwearied services," was lately presented with a testimonial consisting of three tall bronze female figures—some thirty inches high—the centre one leaning over and supporting a clock, and a silver inkstand, on which was a suitable inscription. The presentation was made by the Rev. Jas. Sibree at a tea-meeting, presided over by Evan Fraser, Esq. Mr. Johnstone suitably responded, and addresses were delivered by Mr. Hind, of Beverley, the Rev. H. T. Robjohns, B.A., and others.

PROTESTANT MISSION TO ITALY.—At the suggestion of friends in this country interested in foreign evangelisation, and with the hearty concurrence of native pastors and others in Italy, the Council of the Evangelical Alliance have delegated three of their number, viz., the Hon. and Rev. E. V. Bligh, M.A., the Rev. William Arthur, M.A., and the Rev. Donald Fraser, D.D., to visit the principal cities and centres of Christian work in that land. The object will be to obtain full information of the operations now in progress on the part of Evangelical Protestant Christians throughout the Italian peninsula, and whilst avoiding all approach to dictation or interference with respect to modes of action, to endeavour to promote the increase of brotherly love and friendly co-operation in their common work. The council earnestly invite members of the Alliance and Christians generally during the present month to remember the deputation in their prayers.

GOSSPORT.—On Wednesday, October 31, services in connection with the recognition of the Rev. Geo. Colborne, M.A., Ph.D., as pastor of the Gosport Congregational Church, were held. The services were preceded by a luncheon presided over by Captain Charles Mumby, and a large number of friends assembled. In the afternoon the Rev. Baldwin Brown, B.A., gave an exposition of Independent principles, and the Rev. Philip Colborne (Norwich) addressed the church and congregation. Statements were given by a deacon and by the pastor as to the reasons which led the church to invite and the pastor to accept the invitation. A public meeting was held in the chapel at 7 p.m., which was presided over by the pastor, and addresses were delivered by the Rev. Goward (Reading), Rev. Robinson (secretary Cheshire Congregational Union), Rev. J. E. Flower (secretary of the Hants Congregational Union), Rev. Wood (Reading), Rev. C. H. Harcourt (Gosport), Rev. H. W. Case, and others. The Sunday-school rooms were opened on the same day after extensive alterations and additions. The cost of the same amounted to nearly £500.

NOTTINGHAM.—On October 11 the Rev. W. H. Jellie was publicly recognised as minister of Addison-street Congregational Church, Nottingham. At the *soirée* in the schoolroom (which was beautifully decorated) a large number of friends gathered together. At 6.30 the company adjourned to the church, which was soon filled. The Rev. J. B. Paton, M.A., Principal of the Congregational Institute, and also an officer of the Addison-street Church, presided. Devotions were led by the Rev. R. A. Bertram. An excellent induction homily was then delivered by the Rev. W. M. Statham, of London, after which the Rev. F. S. Williams, an officer of the church, recounted the course of events which led to the invitation to Mr. Jellie, and Mr. Jellie, in turn, explained his reasons for accepting it, and the aims he set before him in his ministerial work. The Rev. C. Slater, M.A., the former pastor, then addressed the assembly on the church's past career, after which emphatic words of welcome were offered by the Revs. J. B. Paton, M.A., J. Bartlett, E. Medley, and J. Matheson, P.A., as representing the churches of the town.

THE CONGREGATIONAL LECTURE.

The second portion of the Congregational Lecture on "The Basis of Faith" was delivered by the Rev. Eustace Conder, M.A., of Leeds, in the Memorial Hall, on Tuesday, Oct. 30—the subject being, "The Architect of the Universe." The Rev. R. Harley presided.

The LECTURER said that the contention of scientific men was that, while adaptation of means to ends was the all-pervading law of the universe, we had no right to draw the inference that the end was foreseen and provided for of set purpose, as the doctrine of evolution, together with the law of natural selection, or the survival of the fittest, intelligibly explained the universe as it was, without the necessity of supposing any intelligent first cause or superintending mind. What they really did know was that certain very ingenious and eloquent writers had framed this scheme out of a very small amount of evidence, and if they asked for more they were told that the battle of criticism against tradition had been already won along the whole line; that the cause was already decided. But before a sepulchral monument was raised over the grave of Christian Theism, they must be sure that it was really dead and buried. Six principal lines might be indicated along which they tracked the footprints of purpose or design in the universe:—1. Adaptation. 2. Harmony. 3. Law. 4. Beauty. 5. Significance. 6. Benevolence. Supposing that the doctrine of evolution could give an intelligible explanation of one of these, this would avail nothing, unless it could explain them all. And if the six lines of argument were found converging to one focus, the force of conviction they would warrant would be not the mere sum, but the product of their separate values. In the present lecture he proposed to speak of the first of these branches of evidence—adaptation. Of the three kinds of intricately-harmonious, endlessly-various adaptations, all equally indispensable to the balance and working of the universe—namely, the adaptation of living structure to function, of finished product to use, and of the universe as a whole and in its parts to organic life—evolution could pretend to explain only the first. Of the second and third it would render no account. As a theory of the universe it was therefore hopelessly defective. It was supposed by many to have inflicted a heavy discouragement on the doctrine of universal design. The hypothesis, of course, had no reference to inanimate nature, which was pervaded by the indications of design. We were called upon to account for adaptation, apart from creative design, and Mr. Conder showed that the conditions of life were too complicated, their balances too delicate, for the rule to be by any means universal that the stronger and healthier creatures survive the weaker. After giving some very apt proofs of this assertion in animal life, he concluded that the law of "the survival of the fittest" required to be accepted with so much caution, and the exceptions to it were so innumerable, that it could be called a law only by courtesy. Mr. Conder proceeded to show by various illustrations that in regard to human beings it was notoriously wide of the mark. The fittest did not survive. Amongst civilised nations a large proportion of the handsome and most vigorous in body and mind died unwedded or childless, or survived their children; while multitudes of the uncomely and feeble bequeathed to the world a degenerate but feeble progeny. After adverting to certain remarkable peculiarities in the animal and vegetable world, he said they might reasonably suppose that it may have pleased the Supreme Creator and Maintainer of life, to whom all that they called latent was patent, and to whose hand all the resources of nature lay ready, to modify the forms and properties of plants and animals in successive descents, so that all species of one genus, all genera of one order or class, might have had in the remote past a common ancestor; and even—if this were the plan on which He saw fit to work—all forms of life might have sprung from one simple primitive stock.

Such a conjecture, though purely imaginary, is not irrational, and has nothing in it inconsistent with the idea of Creative design, as ruling from first to last the development of organic life. (Cheers.) It is needless to say that the theory of natural selection is widely different from this. It is an attempt to divorce *actual purpose* from *ideal purpose*. It seeks to explain the adaptation of each organ to its function, and of each plant or animal to the life it has to lead, apart from intelligent foresight, conscious intention, and controlling will. Nature is regarded as self-acting. The fact being undeniable that living beings have in them a latent capacity for variation, so that—whether from known or from unknown causes—the offspring of any plant or animal may vary from its parents in slight yet important points, it is evident that these variations may be either to its advantage or disadvantage in the "battle of life." If to its disadvantage, it is presumed that it will the sooner perish. If to its advantage it will survive, and will hand down its peculiarities to its offspring. Given time enough and favouring circumstances, what limit is there to this process? What organs may it not transform? What faculties may it not develop—themselves the germs of new faculties in geometrical ratio? What metamorphosis is beyond its power? The process is slow, but time is long. Once set going, with unnumbered ages of ages to work in, why should it not forge, link by link, the whole living chain, from the smut on an ear of corn to the cedar of Lebanon; or from a whelk or a sea-anemone to a lamprey, and the much shorter chain from a lamprey to Plato or Shakespeare? (Laughter.)

After giving further illustrations of what might naturally spring from the theory of natural selection, he said that the reason why it seemed to be

open to ridicule was that there was an incongruity nothing short of ludicrous between the suggested cause and the actual results. Mr. Darwin referred them to the great results flowing from the slow processes of the past. He (Mr. Conder) wanted to know what nature was doing in the present; and it was begging the question to say that the process took place so slowly that they could only see the results. Did it take place at all? Species were variable, but not imitable.

What is there in nature in the slightest degree resembling the gradual but considerable changes wrought, within a couple of centuries, in the breed of the English racer or pointer; not to speak of pigeons or poultry? Time is long. The periods indicated by geology are vast. But to educe the present animal and vegetable creation from primeval zoophytes by the self-acting process of natural selection would have required not time, but eternity. (Cheers.) When Mr. Darwin says that those who do not accept his view of the origin of the stripes sometimes seen on horses "make the works of God a mere mockery and deception," he uses certainly very strong and, I think, unwarrantable language. But when he or any one else asks, Do the facts mean nothing?—the answer is that undoubtedly they mean a great deal, whether we guess their meaning aright or no. The identity of structure which any one may perceive who looks at the skeleton of a man and of a monkey side by side; the fundamental identity of the bones variously framed into the human hand, the horse's fore-leg, the tiger's paw, the bat's wing, the whale's fin; the mysterious stages of resemblance to lower animals in the embryo of mammalia; the occurrence of useless parts and abortive organs (such as the claws beneath the skin of certain serpents, or the eye of the gold-green mole; the occasional occurrence of superfluous muscles (even in the human body), corresponding with useful muscles in some allied genus, and of unusual markings on the skin answering to the permanent markings of other species; the curiously minute though constant differences marking certain species; these and such-like facts have undoubtedly a meaning. Whether we can decipher the hieroglyphic in which this meaning is written is another question. The meaning naturally suggested is, that creation is based on a vast unity of plan, a comprehensive system of work, embracing the highest with the lowest forms of life; the earliest bubbles that rose from its hidden fount into air and light, with the latest wave of that immeasurable river of life which bathes the world with beauty and gladness. If in the unfolding of this scheme we can trace a constant progress, parallel with the growing preparation of the globe to receive its full complement of life; if lower forms preceded higher, and contained dim prophecies of their successors; if some of those lower forms attained gigantic proportions and reigned as lords of earth during those periods when the globe was best fitted for their mode of life, and afterwards shrank into a humble and obscure rank in creation; if, finally, those ancient prophets of better things to come, by their life and by their death, helped to prepare the earth for man, "the roof and crown of things": what is either so natural or so rational as to see in all this the working of a supreme Wisdom, Will, and Purpose, foreseeing and preparing the end from the beginning? (Cheers.) What can be more arbitrary and unphilosophical than to substitute for this intelligible cause, crowning with the harmony of a perfect analogy the arch of human knowledge, the hypothesis of an utterly unintelligible principle of development, an imminent necessity of progress (the Fate of the ancient Stoics), or the blank absurdity of blind purpose and unconscious intelligence? Setting religion altogether out of the question, what can philosophy gain by substituting the unintelligible for the intelligible, a random guess about the unknowable for an inference by analogy from what is known; words for ideas, and nonsense for meaning?

Viewed in the dry light of cool criticism, the theory of the descent of existing plants and animals, including man, by transmutation from lower types, effected by natural selection, was neither a deduction from ascertained causes, nor an induction from ascertained facts, but an excursion into the realm of the unknown. Its principal if not sole evidence was the strong subjective persuasion, borne in upon the minds of those eminent men of science who espoused this theory, that so it must have been. It was therefore neither science nor philosophy, but romance. The proof they had of the existence and incessant control of an All-wise, All-powerful, and Beneficent Creator could in no way be effected by their ignorance respecting the process by which things came to be as they were, or by their fancies as to what it might have been.

Suppose we could watch the building of some magnificent palace or minster, from the quarrying of the first block and hewing of the first timber to the carving of the last moulding and the placing of the last touch of gilding; and that we were able minutely to explain the process: this would in no way affect the fact, that the whole building, in its vast and graceful proportions, and in its minutest measurements, lived in the architect's brain, and lay pictured in his portfolio, before the first stroke of axe or chisel was struck. In his book all its members were written, which in continuance were fashioned, when as yet there was none of them. In his mind the calculations were worked out, which gave meaning and purpose to the daily labour of every workman. The more numerous the workers, the more complicated the process, the more powerful and regular the forces of nature enlisted in the service, so much the more do we admire the genius, foresight, and skill of the master-builder. None the less, but all the more, do we recognise in the whole fabric, from its massy foundations to its airy pinnacles, a lasting monument to his praise.

Last evening the Rev. Eustace Conder, M.A., delivered the third part of the Congregational Lecture to a considerable audience in the Memorial Hall, the title of the discourse being "Architectonic Unity." Mr. William Henry Williams presided.

The LECTURER said the title of the lecture had already been subjected to a little friendly

criticism, and he would explain that he meant by it the unity which denoted the presence of the Great Master Builder. He had not chosen the word because it was very obsolete, but because it seemed to him to express his meaning. Adaptation of means to ends, he went on to say, was far from being the only evidence which the universe disclosed of an all-pervading purpose. The argument from design exhibited but a single branch of the witness borne by Nature to the existence of God. We must, therefore, consider now the proofs of an all-controlling purpose and an originating and governing mind in the law, harmony, beauty, significance, and subservience to moral ends pervading the universe. The evidence already adduced in the former lectures was so strong that no one could escape it except—1st, by discrediting the validity of human knowledge at large, as did the metaphysical sceptics, who, however, were hopelessly at variance with the splendid discoveries of science; 2ndly, by arbitrarily narrowing the boundaries of human knowledge, as did Comte and the Positivists; and, 3rd, by advancing a rival hypothesis of the universe, such as had been attempted by various systems, and in our own day by the hypothesis of evolution which he would therefore proceed to consider. The hypothesis of evolution might be regarded as an imaginary history of the process through which the universe had passed from the beginning to the present time; or it might be offered as adequate theory of the universe superseding the belief in a Creator; but in the first case it was inconsistent with Theism, or even with Christianity, and in the second case he should hope to show it was inconsistent with fact. It supplied no explanation of the universe, and professed to show that no explanation was possible or necessary. It substituted the idea of *process* for that of *cause*. But such a philosophy had an undying foe in *experience*. Free will was as much a part of experience as colour, taste, or sound. We are conscious causes. The mind is the mother of all philosophies, and the mother remains wiser than her children. Reason, beholding the sublime procession of worlds, could not refrain from asking, "Whence did it begin, and what hand marshals it on its trackless way? It was no answer to say, according to the evolutionist theory, "It never had a beginning; it marshals itself as it goes; and its progress is determined by an imminent processional necessity." The question which now concerns us is whether the doctrine of evolution has cast any doubt on the proof furnished by the manifestation of all-pervading purpose in Nature, of the existence of a supreme mind. Has it proved that design does not imply a designer? Has it shaken any of the foundation-stones of natural theology? To answer this, we must go back as far as we can. We might leave untouched the question of the origin of life, and accept as probable, as well as beautiful, the condensation of our solar system and the more recent changes by which the globe settled into its present form; but assuming all this, we must still ask, "What was the first step in the immeasurable process?" Whence those pre-solar systems? Repeat the evasion, and the question only returned and claimed a rational reply. Having described in highly poetical language the supposed earliest conditions of the universe as in a state of rarefied gas, or as matter existing in free space, the lecturer exclaimed, "Behold, then, our universe in embryo!" All were there in germ; and the evolutionist must add (though the lecturer did not) that life, mind, science and philosophy, politics and religion were there too. ("Hear, hear," and laughter.) As to our own earth, the evolutionist argued that all things that have been developed out of the elements at first existing have been evolved in strict succession of cause and effect; but a scientific colour was given to the statement by referring the entire series of effects to "the wording of an invariable law." But this could not be allowed, because laws did not work—they existed; and to use the term "law" as if it were equivalent to efficient cause involved a confusion of thought of the first magnitude. The sum of his contention thus far would be this:—

Process is not cause. Evolution, supposing it to give a true history of the process, sheds no ray of light on the cause, even in the scientific sense of the word "cause"—*q.d.*, the existence of the earliest antecedent in the whole series—the first set of circumstances which rendered possible all subsequent steps and stages. If the results as we now see them present evidence of power directed by wisdom, skill subserving purpose, and purpose skill, wisdom power, ministering to benevolence, then the validity of this proof is in no wise weakened, but the wonder of it is enormously augmented if we have reason to believe that these results were already secured in that state of things to which our globe would revert if, dashing against some outer globe, it were molten and vapourised by the heat of its arrested motion, and every atom were to flee from the company of its fellow atoms on wings of fire into immeasurable space.

The lecturer then proceeded to a survey of the features of the universe, more especially of our own globe, enumerated at the outset of the series of lectures—viz., law, harmony, beauty, significance, and subservience to moral purpose. In reference to law, the term was not always understood. The idea of law belonged not to the domain of nature, but to the realm of mind. It signified that which was "laid down" by sovereign authority. It contemplated willing obedience to a command; and its application to nature was only figurative. Scientific writers had sedulously emptied the word "law" of all figurative, moral, and religious meaning. In the modern sense of the term, natural laws were exactly the opposite of moral laws. A

moral law stated what ought to be, but never was; a natural law stated what is, everywhere and without exception. A law of nature was capable of existing only intellectually in the human or some other intelligence. How came it that the actual working of nature answered to our intellectual formulae? Since the universal was the intellectual, how came it to characterise the material? How was it that nature was ruled by ideas? The answer to these questions (which the lecturer cited) which would be given by one who denied the evidence of a creating mind ought to act as a caution against confounding the objective with the subjective—the reality of nature with the view taken of it by our own minds.

When we have conceded all this, however, we shall still find that this answer, true as far as it goes, goes but a little way. It leaves the real heart of the question untouched. It accounts, indeed, for the possible existence of some laws of nature, but it takes no note of the character of those laws, which is, after all, the truly noteworthy thing about them. Their character is this: that if we suppose all nature to be the work of an infinitely wise, good, and powerful mind, the actual laws of nature are precisely what, on that supposition, they ought to be. The uniformities they present are not random uniformities out of which some useful result crops up here and there. None of them is incongruous, none superfluous. They work together for good, &c.

No single law, however comprehensive, would afford any strong evidence of an all-controlling mind, but the witness of physical laws became overwhelmingly strong when they considered the next grand characteristic feature of the universe—*harmony*. The universal prevalence of fixed laws throughout the universe involved, first, that each particular substance, atom, or event, fell under a great number of distinct laws, the relations of which were intricate beyond comparison; and, secondly, that every event involved a multitude of results equally defying computation. The conclusion was irresistible, that the existence of special purposes in every organ and function of animal and vegetable life would be incompatible with the existence of universal laws, unless the complex action and reaction of all those laws had in some way been taken account of in the establishment of each separate law. And since general laws and relations of every kind had only an intellectual existence, this was tantamount to a demonstration of the existence of a mind in which those laws in all their mutual relations are eternally comprehended. This was strengthened when we took into consideration the operation of *chance* in the working of nature. Having enlarged on the doctrine of chances, the lecturer said that to assign chance as the parent of the law and order of the universe was to use words without meaning. Chance depended on the cross action of independent causes. *Purpose* then pervaded the universe in two distinct but harmonious forms, particular adaptation in every part, and all-embracing plan; harmony ruled by law. Either was incomprehensible apart from mind. The question of both together was one which the advocates of evolution without Deity had never fairly faced. Beauty was the third character of nature. The sense of beauty was one of man's rarest endowments. Its production had always been accounted the highest task of human genius. But man's lesson-book of beauty was Nature. Solomon in all his glory was not arrayed like one of the lilies of the field. Having expatiated on the various beauties of nature, the lecturer concluded this point thus:—

Natural beauty bears all the tokens of the most elaborate design; and the designed production of beauty, so transcendent, ranging through every phase of loveliness, from the exquisite refinements of the most delicate ornament to the sublimity in which beauty passes into awe, surely bespeaks a mind of inconceivable wealth and grandeur.

Turning, then, to the fourth characteristic of the universe, viz.—*Significance*, the lecturer pointed out that music, furnishing an expression which words cannot yield, supplied a link between beauty and the significance, or meaning, which pervaded nature. Of all the pre-ordained latent concords between material nature and the soul of man, music seemed the most wonderful. Language itself was but a selection of arbitrary sounds. It was the mirror and nurse of man's intellect. Not only could every idea find some expressive symbol in the material world, but the sights and sounds of Nature were full of beautiful and instructive analogies with human thought and human life. Nature was neither man's tyrant nor man's slave; she was his friend, and spoke to him, not only of an intelligence, but of a love for which his heart thirsted, and in which alone it could find rest. Beneath her mystic garment beat the throb of a Divine sympathy with man, and of compassion and love, not for man alone—"The Lord is good to all, and His tender mercies are over all His works." Concluding with the fifth point, viz., "Moral Purpose," the lecturer said the ancient Hebrew poet sang, "The earth is full of the goodness of the Lord." Nature was the same then as now; but men look on it now with changed eyes. Mr. John Stuart Mill has come to the conclusion that nature cannot be the work of a Creator at once omnipotent and benevolent. That argument was capable of being employed against Theism with great rhetorical effect; but its logic would not stand a moment's scrutiny. Having shown the fallacy of Mr. Mill's argument, Mr. Conder concluded his lecture by saying "Could Infinite Wisdom have no secrets? Could nothing be

right but what we could explain? What was the sum of our perplexities compared with the stupendous bulk and immense variety of evidence in proof of creative goodness? It was still true that "the earth is full of the goodness of the Lord." The sum of suffering was but a minute fraction of the sum of happiness; and our intellect must surely be dull, and our hearts cold, if we did not recognise a mighty chorus of harmonious praise, bearing witness that the goodness of God endureth continually, abundantly uttering the memory of His great goodness, and singing of His righteousness as the Father of Lights, from whom cometh down every good and perfect gift."

Correspondence.

CANON CURTEIS AND THE LIBERATION SOCIETY.

To the Editor of the Nonconformist.

DEAR SIR,—Is it drawing too wide an inference from the letter of Canon Curteis in your last paper to suggest that it indicates consciousness on his part, that his criticisms on Nonconformists were, to say the least, much too strong? He appears, indeed, to think that Dr. Allon and I—who, however, have only expressed the sentiments of every Nonconformist with whom I have talked on the subject—have either been too sensitive, or that we are ignorant of the nature of the attacks which are "daily made upon the Church and her ministers." As to the first point, of course, Dissenters can easily forgive a "little plainness of speech." But this is surely a very mild way of describing the criticisms in which Canon Curteis's paper abounds. I am not anxious to fasten upon him the reproach of words which he now fears were "ill-chosen," but our case cannot be properly understood except as the *ipsissima verba* of the original statement are looked at. Here is what Canon Curteis said, and said amid the enthusiastic cheers of the Congress:—

But they did find it hard to forgive the ignorant confusion which, for filthy lucre's sake, had involved their beautiful college-houses of prayer and study in the general secularisation of the universities. (Applause.) They did find it hard to forget the reiterated and unretracted falsehoods with which, week after week, things and persons dear to them were horribly befouled by the Liberation press. (Applause.) They did find it hard to put any Christian construction on the attempt now being made not to reform, not even to confiscate, our time-honoured churches, and their tranquil lovely burial-grounds, but simply to spoil them for our religious use, to besmirch and desecrate them to our religious sentiments, and to make them hateful in our eyes as Babels of confusion and discord, where once all was order and peace. ("Hear, hear," and applause.) "Dissenting friends," said Churchmen, "how can you find it in your hearts to ride so roughshod over all our sentiments—our prejudices if you like—our superstitions if you must call them so?"

It can hardly be said that a keen resentment of such accusations as these betrays an undue sensitiveness. Canon Curteis must not forget that he was not our sole assailant at the Congress; and if his attack excited a strong feeling it was partly because it was connected with other assaults, and the impression was cumulative, and partly because it was so unlike the candour and courtesy to which we have been accustomed at his hands. For Canon Ashwell's industrious collection of all the little mistakes and scandals he can gather wherewith to "befoul" Dissent, and for Mr. George Harwood's complacent superciliousness we were perfectly prepared; but Canon Curteis has shown himself capable of looking at our mutual relations with a cooler head and a larger heart, and it was a surprise, especially after the large admissions in the first half of his paper, to find ourselves suddenly overwhelmed by this tempest of invective. The charge of "reiterated and unretracted falsehoods" is one that should not be lightly brought; and when brought, we should be less than men if we did not fling it back with righteous indignation.

I do not find that even now the accusation is withdrawn. Canon Curteis is pleased to say, "how far truth is compromised in the daily attacks made upon our Church and her ministers, I am quite sure that honourable men like Dr. Allon and Mr. Rogers cannot have the slightest idea." Very possibly; but, if true, this is at least as applicable to the canon's own friends. He would, I doubt not, be extremely sorry to accept the responsibility of the scurrilous attacks which are continually made upon those of us who happen to be in the forefront of this controversy. It does not trouble me; for a man must be short-sighted indeed who could expect to engage in a discussion which touches some of the deepest susceptibilities of men's hearts, without being exposed to insolence and vituperation. That often Dissenters are betrayed into such extreme violence as that we have to encounter, I do not believe. But if

there are over-zealous partisans, who occasionally, and under strong provocation, indulge in intemperate language, they alone are responsible for it. No society can be answerable for every word that every one of its members, or, indeed, every one of its accredited agents, may say. All that it can do is, to take care that its official utterances offend neither against truth or charity, and to deprecate, if occasion should require, all violations of this law on the part of friends as well as foes.

But, in truth, we are fighting in the dark so long as there is no attempt to give more definiteness to these vague charges. What are the falsehoods, and who tells them? The original accusation was against the "Liberation press," which, it was alleged, was guilty, not of occasional, but of systematic falsehood "week after week," and that not only against things but against "persons" dear to Churchmen. Now, this is something much more serious than a charge of an intemperate or unjustifiable mode of advocacy on the part of individuals. If the "Liberation press" (whatever may be meant by that description) is addicted to habitual lying, the Liberation Society must know it, and its committee (of whom I have the honour to be one) are to be blamed if they do not purge themselves from all complicity with it. But what are the falsehoods? There are, of course, differences of opinion between us, but neither of us would brand a statement of the other as false simply because he does not agree with it. I believe that the parochial graveyards are the property of the nation, whereas Canon Curteis maintains that they are the property of the Church; but we can defend these opposite positions without accusing each other of falsehood or robbery. As to dealing with the "persons dear to Churchmen"—by whom, I suppose, the Bishops are intended—it is not of Nonconformist criticisms, whether on the platform or in the press, that their lordships have most reason to complain. I know some of the papers which can fairly be considered as belonging to the Liberation press pretty intimately, and without feeling myself bound to endorse every statement they make either in substance or in form, I am prepared to assert that these journals carry on the controversy not only with fairness, but with courtesy and good temper. I fancy it would not be easy to find in any of their recent utterances a parallel to the very strong language in which Canon Curteis himself has indulged. That things are often said which are distressing to the feelings of some Churchmen is only to be expected. The rapid development of sacerdotalism, with all its consequences, has led to some plainness of speech; and unless there be some check put upon a movement which, as strong Protestants, we regard with mingled anxiety and indignation, our speech will certainly become plainer and stronger still. Even so, then, I hope we shall always be able to respect the motives and characters of those to whose views we are most opposed. But about principles which we regard as menacing much that we most prize as Englishmen and Protestants, we cannot consent to impose restrictions on ourselves, even out of consideration to many men whom we honour as sincerely for their undoubted conscientiousness, as we abhor the doctrines they teach. An Establishment which simply inflicted social and political wrong on us as Nonconformists might be endured with tolerable equanimity until the time when the supremacy of that spirit of justice, which is a marked feature of our times, shall, as it certainly will, bring about its overthrow. But an Establishment in which sacerdotalism is rampant and in which the confessional is an institution, must become simply intolerable. If protests against these evils be regarded as falsehoods, it cannot be helped. Our fidelity to Protestantism, and, what is far higher, our loyalty to Christ, lays upon us a duty from which we dare not shrink, even though in doing it we should sometimes offend those for whom, on many grounds, we have sincere respect, and expose ourselves to constant misconstruction.

As to the controversy about the burial grounds I have nothing to add to what I have had the opportunity of saying in the November number of the *Nineteenth Century*. I regret that the burial-grounds have been turned into the Plevna of this conflict, but the fault is not ours. With a little more kindly feeling and consideration on the part of the clergy, with less determination to stand upon official rights, and ignore those sentiments which the Bishop of Peterborough admits to be so natural and so strong—nay, even with a moderate degree of prudence on the part of clerics with extreme views, the controversy would never have taken its present form—that is, if the clergy had sought to make their control of the churchyard as inoffensive as

possible, the question of right in it need never have been raised apart from the general one of disestablishment. The idea of the admission of "Romanists, Atheists, and Fanatics" (whoever they may be) to celebrate funeral rites in churchyards, which the clergy still regard as their own freehold, must be painful to them. Possibly if their admission was the result of an Act of the Legislature, by which it reclaimed the national property hitherto used by the Church and determined on its future appropriation, it might be less offensive to the clergy. But on them rests the responsibility of this being raised as a distinct and preliminary issue. In the meantime, it puzzles Nonconformists to understand how it is the clergy can be so anxious about the desecration of the land that, in order to escape it, they are prepared to submit to the inevitable necessity of using the service which they hold in such veneration at the grave of the impenitent unbeliever.

The view of an Erastian Establishment which has alarmed the canon himself will not disturb the "religious Dissenters," to whom some of the clergy are so fond of appealing, but of whom they evidently know so little. It is a sacerdotal Establishment which they dread most. In common with those who are branded as "political Dissenters," they hate the Erastianism of the present State Church, which is assuredly pronounced enough; but we all believe that it must be the dominant principle in the State Church of a country like ours. If Canon Curteis dislikes it as much as we do, he cannot do better than unite with us in seeking to get rid of the Establishment itself.

All this opens out, however, a wide question, or, rather, series of questions, which I shall be extremely happy to discuss with an opponent for whom I have learned to entertain so much respect as Canon Curteis. He says this is an "honourable controversy," and if he thinks it wise to engage in it, I have no doubt that both the *Nonconformist* and *English Independent* would give the space for our contributions to it. If the *Guardian* would do the same, the result might be the clearing away of some mistakes, and the promotion of a mutual understanding and kindly sentiment such as ought to exist among all Christian men, however grave may be the points of difference between them.

Yours very faithfully,

J. GUINNESS ROGERS.

Clapham, Nov. 5, 1877.

[We need hardly say that we shall be happy to afford adequate space both to Canon Curteis and Mr. Rogers should the suggestion thrown out by the latter be carried into effect.—Ed. *Noncon.*]

CANON CURTEIS AND THE PARISH CHURCHYARD.

To the Editor of the *Nonconformist*.

SIR,—No one who has the slightest knowledge of Canon Curteis would have any other thought than that he would wish and intend to write and speak upon all subjects in a kindly and courteous spirit. At the same time, in common with all other upholders of what is called the Establishment of the Church of England, he totally and entirely misses the point of the objections which Nonconformists urge against it. Their arguments I have adopted, because I have become firmly convinced of their truth, and I will endeavour to state them from the historical standpoint as briefly as I can.

I will confine myself to the subject which is at present most hotly debated in controversy—the right to the possession of the ancient churchyards of England. I find, then, as a student of history, that the ancient churchyards of England were set apart for the burial of the dead by a Christian Church, according to certain well-known rites and ceremonies, the chief of which was the celebration of mass for the living and the dead. And the possession of these churchyards was enjoyed, if I may use the expression, by a body of men called priests, and numbering many thousands, upon the condition, among others, that they should offer very frequently the Holy Sacrifice of the mass, both for the quick and the dead. I find further that in the sixteenth century, the English State forced upon the English Church and the English clergy, or priesthood, many great and radical changes. Confining myself strictly to the question before us, I find that amongst other changes, the old service with which the English Church had buried her dead for nearly 800 years was proscribed, and its use made penal by Act of Parliament. And so far from the fifteen or twenty thousand priests being allowed to retain possession of their churchyards upon the condition upon which they had previously held them—namely, the say-

ing mass for the souls of the quick and the dead, they were compelled by Act of Parliament to make a solemn declaration that "the sacrifices of masses . . . were blasphemous fables and dangerous deceits." And in case of refusal to make this declaration, the least part of the punishment to which any such priest became subject was, to be turned not only out of his church and churchyard, but out of his house and home, to beg or starve as the case might be.

Whether these tremendous changes in the tenure upon which Church property had been held were intrinsically right or wrong, is not, at present, of any importance. What is of importance is, that four-fifths of the English people, and at least nine-tenths of the English clergy, were bitterly opposed to them, as was testified by rebellion after rebellion in almost every part of England. This upon Catholic grounds. I also find that of the remaining one-fourth of the laity, and the one-tenth of the clergy, numerically one-half or thereabouts, and most of the earnest and religious minds amongst them, were also dissatisfied with the changes which were made, because they did not go far enough in a Protestant direction. These people were the ancestors of our modern Nonconformists. They never accepted the State settlement of religion which took place in the sixteenth century. They always contended for the same things, such as "liberty of prophesying," for which modern Dissenters contend. And in consequence of their Nonconformity, and especially because of their glorious and steadfast maintenance of the vital doctrine that Christ, and not the Sovereign of England, is the only rightful supreme Governor of the Church, the State proceeded to persecute them only one degree less savagely than it did the adherents of the old faith. This persecution was carried on, to some extent, directly by the civil authorities of the State, but mainly and chiefly by means of her high ecclesiastical functionaries and officials, the prelates of the State Establishment.

This persecution raged with more or less severity from, speaking generally, the commencement of the reign of Elizabeth until the accession of William and Mary. When this latter event took place, persecution had been so far successful that the vast majority of the English people had become nominal Conformists to the Established Church. With the passing of the first Toleration Act a new era commenced. All penal and restrictive State legislation against any form of religion was gradually removed from the statute-book. Dissenters became free, not only to worship God according to their own conscience, but to convert others, if they could, to their own way of thinking. And with what result? Why with this—that about half of all the people of England and Wales, who have any religion at all, are now dissidents from the Church as by law established.

What then I am desirous of asking, and herein lies the gist of the whole matter, is this—Why should Nonconformists be reproached because they refuse to accept as final that political settlement of the 16th century which gave exclusive possession of the ancient churchyards of England to persons who were willing to subscribe certain *novel* articles and formularies, and to make use of a certain *novel* form of burial office, and of no other? Why should they be called "Political Dissenters," as a term of opprobrium and a name of reproach? Why should they have all manner of hard things said of them, and bitter speeches made about them, because they now aim at the repeal of an Act of the temporal Legislature, passed some hundreds of years ago, though almost all religious people now feel that the State ought not to interfere in matters of religion at all? In short, is Canon Curteis, a political Churchman, in a bad sense, because he enjoys ecclesiastical property upon a tenure, the conditions of which have been strictly defined by the State? And if Canon Curteis is not a political Churchman, why, in the name of everything that is just, and true, and honest, are Nonconformists "Political Dissenters" in any bad sense, as opposed to religious Dissenters or religious Churchmen, because, thinking the tenure upon which ecclesiastical property is at present held to be based upon a wrongful principle, they make use of their undoubted rights as British citizens, and endeavour to persuade, by reason and argument—for they have no other weapons—the legislature to make an alteration in that tenure?

Will Canon Curteis point out why, if it was right for the State to make the changes which it did in the sixteenth century, of the terms upon which he and I hold ecclesiastical property, it would be wrong for the State to make a further change now in the nineteenth century? If Canon Curteis can do this, he will have accomplished a great feat in

propping up the tottering Establishment. Here is a fair and plain, and I hope courteous—I am sure I mean it to be courteous—challenge to him. It is a challenge in the open face of Christendom. I feel sure your columns will be granted to him for any reply he may wish to make. And let the Christian people of England be the arbiters—I mean that Catholic Church, of which the Church of England speaks, in her better and more liberal mind, when she makes it to include “all who profess and call themselves Christians.”

And the point to which I respectfully request Canon Curteis to direct his attention is, not one involving any deep questions of logic, or metaphysics, or other obtruse sciences. Nothing is involved beyond a simple, straightforward question of historical fact, upon which any intelligent agricultural labourer is perfectly competent to form an opinion.

I remain, yours faithfully,

THOMAS W. MOSSMAN.

To the Editor of the Nonconformist.

SIR,—If we are to accept Canon Curteis's statement, in his letter in your columns last week, as an accurate setting-forth of the ground of his and his party's hostility to the opening of the churchyards to Nonconformists, intelligent readers can hardly fail to come to the conclusion that the Rev. Canon and his friends are fighting for a shadow. “In defending the churchyard wall,” says he, “against intrusion from Romanists, Atheists, and Fanatics we believe that we are . . . keeping at arm's length a deadly peril—which is far more imminent than Dissenters seem to think—of an Erastian ‘Establishment,’ to which our mild ideas of ‘alliance’ are as water unto wine.” Now, it is surely very clear that the Establishment could not be much more Erastian than it is. The popular idea of an Erastian Church is that of a church so entirely subject to the State that it cannot alter its own laws without the consent of the State. Properly speaking, Erastianism means the denial of the right of the church “to excommunicate, exclude, absolve, censure—in short, to exercise discipline”—on the ground that “penalties being both in their nature and effect, civil and not spiritual, ought to be inflicted only by the civil magistrate.” Tried by either of these tests it seems to me that no reasonable person can fail to see how entirely Erastian the Church of England is. I don't suppose Canon Curteis would assert that Convocation has power to alter or amend any law of the Church, and surely he cannot have forgotten that a secular court decided upon the case which arose out of the attempt to exclude Mr. Jenkins from the Communion. What sort of Erastianism, then, is it that Canon Curteis and his friends are keeping at arm's length? If he means to hint that the imminent danger of which Dissenters are not aware is the “levelling-up” policy instead of the policy of disestablishment, Dissenters are not to be frightened by that. The “levelling-up” policy received its quietus when the Irish Church was disestablished, and the precedent then laid down is powerfully buttressed by the fact that the “levelling-up” principle has by no means solved the Church and State difficulty upon the Continent. On that point, therefore, Dissenters possess their souls in peace and patience.

With regard to the keeping of “Romanists, Atheists, and Fanatics” out of the churchyards, and so “maintaining order and peace in God's house,” one can only marvel that a man of ability can use such an argument against the opening of the graveyards. In the churchyards of Presbyterian Scotland, Romanists are buried with the rites of their own Church without any disturbance of peace or order. With regard to Atheists, they must be buried somewhere when they die; and if an Atheist dies in a parish where the churchyard is the only burial-place, he, like the Christian parishioners, is committed to the earth by the parish parson, “in the sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.” Is there not something utterly false in the reading of a Christian burial-service, and in giving utterance to the solemn language of Christian faith and hope, over one who in his lifetime repudiated Christianity and all its teachings? Can such a thing be justified on grounds of Christian morality? In the burial of an Atheist by Atheists there would, at least, be no sham, no pretence; and that surely would be a clear gain. To object to Atheists burying Atheists in a churchyard, and yet to be content to go through the solemn farce of a Christian burial service over the body of a despiser of Christianity, is very like being satisfied with making clean the outside only of the cup and

platter. Talk of compromising truth! when is truth more shamefully compromised than by the introduction of falseness, hollowness, and pretence into sacred things? Who Canon Curteis may mean by “Fanatics” I am at a loss to know; but it matters not. Of this we may be certain: that Romanists, Atheists, and Fanatics are all moved by the same human feelings and passions, and that, whatever sect or no sect people belong to, they do not in the moments of their deepest grief seek opportunities to outrage order and peace. One would fancy from the tone of some Churchmen on this question that only Anglicans were capable of decorum at funerals.

Dissenting funeral services are *per se* as solemn, as affecting, and as appropriate, as that of the Church, and to us they have associations more sacred. Why should not our own ministers—who may have whispered the last words of Christian hope and consolation into the ear of the departed—be permitted to read these services in churchyards in which he have a common-law right of burial? Our demand is a demand for simple justice; and we are not to be turned aside from urging it by vague warnings like that of Canon Curteis. I cannot help thinking that the usually clear and incisive intellect of the Rev. Canon is on this question somewhat clouded. If it were not, he could not fail to see that the mere fact of the possibility—for that is all it amounts to—of there being some atheistical and fanatical people who might at the funerals of their relatives act contrary to the respectful, sober, and chastened conduct common on such occasions, is no argument for maintaining an invidious privilege and refusing to do an act of obvious justice.

I am Sir, your obedient servant,

JOHN ADDISON.

Brierley Hill, Nov. 3, 1877.

THE REPRESENTATION OF BRADFORD.

To the Editor of the Nonconformist.

SIR,—Your admirable paper is circulated so largely amongst us, that I ask your permission to make a few remarks upon the above subject, which has been discussed by letters in the local newspapers for some time past.

As a Liberationist, I am afraid that those who think with me are labouring under a great mistake if they suppose that we can carry two members at the next election who are in favour of the disestablishment and disendowment of the State-Church. From more than twenty years' careful study of the question, I maintain that we can do nothing of the kind, and that if we were to attempt to do so, we should not secure a single representative who is in favour of our views, besides widening the breach in the Liberal party. I regretted as much as any man Mr. Forster's conduct in regard to his Government Education Act, but is the war to last for ever? We made our protest at the last election in which I heartily concurred, but it resulted in returning a Conservative member to the House of Commons. Having made our protest, let us be content; for if we do it again, Mr. Ripley will be returned once more as our member. Then let anyone listen to or read Mr. Forster's speeches upon almost any other question, and he cannot but help seeing and feeling that he is a good and true Liberal. In Bradford we cannot carry two Liberals if our party is not united, but if it be united I have little doubt we could carry our men. My recommendation would be, accept Mr. Forster as one candidate, and select some thorough-going Liberationist as the other—such as Mr. Alfred Illingworth, Mr. Angus Holden, Mr. Alderman Law, Mr. Alderman West, or Mr. Titus Salt—any one of whom would admirably represent our side of the question. But do not let us, on any account, select one who has not been all his life a thorough and decided advocate of the separation of the Church from the State. If we were to meet our Whig friends half way, and say we will support Mr. Forster, if you will support Mr. Illingworth or Mr. Salt, the breach would be healed in the party, and we could carry our men. Unless the Liberals are united, it will be utterly in vain to oppose Mr. Ripley, connected as he is with the town in a thousand ways, and making an excellent commercial member. We have just obtained an important victory by electing eleven Liberal councillors out of fifteen, and have broken the Tory yoke which for several years has been fastened upon us, and there is a great fear that, presuming upon it, we should decide to bring out two Radicals, and place ourselves in the same ridiculous position we are now in. I trust wiser, calmer, and more reasonable councils will prevail, and that we shall soon see our borough represented by two Liberals, each representing thoroughly the great divisions of that

party which, during the last fifty years, has done such true and noble service for the good of our country and for humanity at large.

I am, Sir, yours faithfully,

A MIALLETT.

Bradford, Nov. 3, 1877.

CLERICAL INTRUSION INTO FAMILIES.

To the Editor of the Nonconformist.

DEAR SIR,—The correspondence you publish in your last number headed “Clerical Doings at Newnham,” detailing a visit paid by a clergyman to a young girl during the absence of her parents, for the purpose of persuading her to sign a paper binding her “not to attend any place of worship in England which does not belong to the Church of England,” suggests a question, to which a practical answer is just now greatly needed. The question is this, “How can the clergy be compelled to discontinue their visits when desired?”

Take an ordinary case. A clergyman calls; his visit is not returned. It is repeated; a polite note is sent, informing him that his attentions are not appreciated. But he persists. Well, what is the next step to be taken? Can his visit be treated as a trespass.

The constant intrusions of the clergy into families are working much mischief; but how to deal with them remains a question. A practical answer would confer a favour on yours truly,

A VICTIM.

[We should think that under such circumstances the intrusion would be a distinct act of trespass.

—Ed. Noncon.]

BOSNIAN REFUGEES. APPEAL FOR CLOTHING.

To the Editor of the Nonconformist.

SIR,—The following telegram has just been received from Dr. Ziemann:—

Plead urgently for warm clothing. Frost commenced, thousands nearly naked, poor children shiver and die, a quantity of warm second-hand clothing most acceptable.

The committee of the Evangelisation Society intend to forward next week to Dr. Ziemann, for distribution, a quantity of warm clothing received during the last fortnight. As the condition of the sufferers is peculiarly sad and distressing, the committee would respectfully urge the claims of the perishing ones upon the sympathy and support of the wealthy and the comfortable in our land, and ask parents, as they look with delight upon their own joyous and happy, well-fed and well-clothed children, to think of those whose misfortune it is to be the victims of the most cruel wrongs ever inflicted upon a long-suffering people, and who are now absolutely naked, exposed to the keen frosts and biting winds, in damp caves and wretched mud huts. Contributions of blankets, warm dressing-gowns, flannel vests, petticoats, woollen stockings, &c., may be forwarded to my address.

I am, Sir, yours truly,

JAMES SINCLAIR, Hon. Sec.

48, Blackfriars-street, Manchester, Nov. 1, 1877.

The “Narrative of an Expelled Correspondent” will shortly be published by Messrs. Bentley. It is from the pen of Mr. F. Boyle, the author of “To the Cape for Diamonds,” and other well-known works of travel.

Messrs. Smith, Elder, and Co., will publish early in December the third volume of Mr. Theodore Martin's “Life of the Prince Consort.” In the present aspect of the Eastern Question and the Russo-Turkish campaign, the forthcoming volume ought to prove interesting, embracing, as it does, the period of the Crimean war.

Under the editorship of Mr. John Morley, and with the general title “Men of Letters,” Messrs. Macmillan and Co. propose to issue a series of short books which shall tell people what is most worth knowing as to the life, character, works, and position in literary history of some of the great English writers. The following have already been promised:—Spenser, by the Dean of St. Paul's; Bunyan, by Mr. J. A. Froude; Wordsworth, by Mr. Goldwin Smith; Milton, by Mr. Mark Pattison; Burns, by Principal Shairp; Johnson, by Mr. Leslie Stephen; Scott, by Mr. R. H. Hutton; Shelley, by Mr. J. A. Symonds; Gibbon, by Mr. J. Cotter Morison; and Swift, by the Editor.

The Manchester Guardian's London correspondent states that Mr. Layard has obtained for the Trustees of the British Museum some interesting antiquities from the neighbourhood of Lake Van. These relics are expected to throw light on the history of the ancient kingdom of Van or the Minneans, a people who were important opponents of Assyrian rule, and who helped to accomplish the overthrow of Nineveh.

“The French Politician” whose letters in the Daily News give a striking picture of the situation in France is M. Scherer, one of the editors of the Temps, and a Senator.

AMERICAN NOTES.

(From our own Correspondent.)

CHICAGO, Oct. 19, 1877.

The thorough-going denizen of this city is usually apt to boast of it as the centre of the universe, just as the Bostonians designate theirs "the hub." Chicago men are proud of its short, but rapid and unparalleled, history. They never tire of narrating how, some forty years ago, it was but a village, the name of which was unknown beyond the immediate district. Now it has more than half-a-million of inhabitants, and continues to increase at a marvellous rate. Its geographical position at the foot of Lake Michigan makes it the natural entrepot for the vast grain commerce of the Western States. This position has been taken advantage of by enterprising railroad projectors, and no fewer than fifteen lines now find their way to Chicago, connecting it with every part of the United States, and especially with the Atlantic and Pacific seaboard. The place can be reached from New York, whence it is distant 961 miles, in thirty-five hours' continuous travelling by the Pennsylvania road, and in thirty-seven hours by the Erie road, as well as by other routes, without change of carriage, sleeping and dining cars being attached to the through trains. For the enormous goods traffic between the two cities, a keen competition has prevailed among the trunk lines, and at one time this year wheat was carried for one cent (or a halfpenny) a bushel from Chicago to New York. This, of course, was absurdly low, and entailed a loss on every such transaction. Since March, what is known as the "pooling system" has been carried on, and an attempt is now being made by the presidents of the cheap railways to extend this, so as to agree to charge a dollar for the transmission of 100 lbs. weight between the two points. By this system, all the earnings are thrown into a common fund, and are divided in an agreed ratio. Virtually, this is a monopoly which may work prejudicially to the public. If so, it would not be allowed to continue long, for the public sentiment has a fashion of expressing itself here in a prompt and decisive way. The Chicago people, in particular, would not submit to an imposition or an injustice. They consider themselves far smarter even than New Yorkers, upon whom they are prone to look down with pity, if not with derision, because of their methods of conducting business. Most certainly the citizens of Chicago have shown themselves to be possessed of indomitable energy, more particularly in the way in which they have made their city to arise, like the fabled Phoenix, from its ashes, not once only, but repeatedly. They never seem to know what it is to be daunted. Every fresh disaster has only inspired them with renewed courage and determination, and they have promptly set themselves to retrieve their losses and to construct the city on a grander and better scale than before. Some of its churches, banks, and other public buildings vie for size and magnificence with those of any city in the States; and, doubtless, in the estimation of its people, with those of any part of the world. Altogether, the place is marked by the pulsations of a bold and vigorous life, and it is destined to play an important part in the commercial, political, and religious doings of this Republic. But the inhabitants of Milwaukee, in Wisconsin, eighty-five miles away, boast that their city, with 100,000 people, is the greatest primary wheat market in the world, and that the quantity of grain handled there is double that of Chicago.

This week, at Detroit, 280 miles east of this city, was held the Third Triennial National Council of the Congregational Churches of the United States. This title reads more formidable than it is in reality. Good people at home, who view with apprehension and alarm any tendencies towards what they regard as bureaucracy or centralisation on the part of Congregationalists, need not fear that their brethren in the United States are about to array themselves in a phalanx against all comers. It is true that in Massachusetts, Vermont, and other New England States, where Congregationalism is very strong and influential, there is a large infusion of the Presbyterian element in practice, derived from the old Puritan settlers. But, taken as a whole, the American Churches are jealous for their independence, and are not disposed to admit the thin end of the wedge of outside interference, even from their own brethren. This National Council, although it numbers nearly 300 delegates, can scarcely be regarded as representative in a truly national capacity, seeing that large districts hold themselves quite aloof. Moreover, it expressly disclaims all legislative action,

and devotes itself to consultative and fraternal purposes. It must not be confounded with the Congregational Union of America. This body is entirely distinct, with separate aims and objects; the principal of which are church building and sustentation, and the providing of libraries for ministers. But the Union is at present passing through a crisis, caused by financial difficulties. Its income has declined from \$71,000 in 1872 to \$31,000 this year, and a special committee has been appointed by the board of trustees to elaborate a scheme of reorganisation. Both of the secretaries, Dr. Ray Palmer, of New York, and Dr. Caleb Cushing, of Boston, have resigned, in order to facilitate the arrangements, and it remains to be seen what can be done. Friendly relations exist between the Union and the Council, and the former was invited to submit a statement at the meeting of the latter, which was done by one of the board of trustees. But in fact the Council includes many who do not belong to the Union, and the latter is in no sense responsible either for convening the assembly or for the course of its proceedings. Some of the more active spirits do not disguise their ultimate hope of making the Council a reality as the accredited and authoritative representation of the whole of the Congregational churches of the States; but at present this seems to be a dream most unlikely of being realised. As an eminent member of the body said to me in conversation, there is a skeleton in the cupboard, which, though not seen, is heard to rattle, viz., the Beecher controversy. No one names it, and yet it is in the minds of all, and it is felt that the introduction of this subject would cause an excitement and an outbreak threatening the very existence of the National Council. It is impossible for any Englishman who has not closely studied the question of American Congregational polity to understand all this, but it may be accepted as a fact. The meetings held this week were of a similar character to those described in connection with the A. B. F. M., at Providence, Rhode Island. Lengthy papers, reports, and speeches innumerable were listened to during three days with exemplary patience. In addition to the statements submitted on behalf of the denominational societies, the topics dealt with were—"The Bible in day-schools," "Observance of the Sabbath," "Recent Evangelistic Movements," "Unemployed Ministers and Vacant Churches," "Women's Work," "Fellowship and Union Meetings," "Sunday-schools," &c. The following statistics were read by the secretary in reference to Congregationalism in the United States:—

Number of churches at present . . .	3,509
Number of churches in 1874 . . .	3,325

Gain . . . 184

The church exists in forty-two States and territories. In New England there are 1,465 churches; New York, New Jersey, and Pennsylvania, 353; Ohio to the Mississippi, 881; west of the Mississippi, exclusive of Pacific coast, 650; on Pacific coast, 87; in the South, not including Missouri, 73.

There are now 350,658 church members, an increase of 36,979 since 1874; Sabbath-schools, 405,092, an increase of 32,538. Benevolent contributions by 2,635 churches amount to 1,278,252-10dols., in increase of 64,436-10dols. over the amount contributed in 1874.

There are 2,374 ministers in pastoral service, an increase of 80 since 1874.

Turning again to mundane affairs, it is impossible to avoid the reflection that the clever *chefs* at many of the clubs in the West-end of London would be appalled by the style of meals at hotels in this country, and by the way in which they are despatched. To say that they are eaten would be incorrect; they are consumed, devoured, bolted! It is not eating, but literal and gross feeding. No complaint need be made as to the quantity of viands, or even as to quality, taking into account the very incongruous and heterogeneous mixtures set before the guest. The complaint is as to the perplexing variety and the very odd elements. Take the case of dinner at an average hotel. You are presented with a printed list, which comprises, roughly, 100 dishes, grouped under soups, hot joints, *entrées*, vegetables, bread, pastry, and dessert. The names of many articles perplex and baffle a stranger; not that they appear under the disguise of bad French, as in a London restaurant, but that the articles themselves are unknown. What does a benighted British islander understand, for example, by "mush," or "bluefish," or "mongrel goose," or "soft-shell crabs," or "egg plant," or "succotash," and half a score other things? If the guest, in his ignorance and helplessness, leaves the ordering to the waiter, the result will be somewhat as follows:—First, a glass of iced water. This is inevitable, and large quantities are gulped down all day long, and, presumably, also at night, judging from the pitchers at bedroom doors. Then some

soup, sufficiently unctuous without the bread, thickly covered with butter, which most Americans take in addition. This butter is placed on a miniature plate before each guest, and is frequently replenished during the meal. After the soup will be brought a substantial cut from a joint, or perhaps from two, followed by one or more *entrées*; each being accompanied by a puzzling selection of vegetables, including baked or boiled ordinary potatoes, sweet potatoes, tomatoes, and perhaps several kinds of beans. Each of these vegetables is brought on a separate small dish, so that it is not uncommon to have grouped around you a dozen or fifteen dishes, making it quite a study to partake of them in due order. But true Americans do not seem to be any way particular as to the order, for they will eat pickles with hot meat, butter with everything, celery with poultry or soups, and they will drink green tea in the middle of dinner, washing the whole down with copious libations of iced water at uncertain but frequent intervals. The waiter will probably manifest surprise that you do not partake of sundry other dishes which he brings, of a more or less oleaginous character; and these he follows by a succession of five or six kinds of pastry and confections, and by a little mountain of fruit and nuts. No ordinary digestion can possibly get rid of the quantity and of the variety which you are expected to eat, and the attempt to do so, with the almost universal habits of eating hot bread at every meal, living in winter in rooms heated to a high degree, and free expectoration, may account for the general appearance of Americans. Oh, that expectoration! How it nauseates an Englishman! Spittoons everywhere, in street-cars, on railways, in shops, in every room and corridor of hotels, on staircases in public buildings, even in churches. At the Detroit meetings just referred to, more than one eloquent speaker, at the close of a brilliant period, deliberately stopped to clear his throat, ejecting the contents into the convenient spittoon at his feet on the platform. Not a few in the audience deliberately spat on the floor of the carpeted aisle. Everybody expectorates. It is a national habit. Is it part of American greatness? To a stranger it is extremely disagreeable. Let the unpleasant subject be dismissed from paper, although the writer has to endure it for a time.

ASYLUM FOR FATHERLESS CHILDREN.

The foundation stone of the Aveling Memorial Church, at the Reedham Asylum for Fatherless Children, Coulsdon, Surrey, was laid on Thursday by Mrs. Spalding, of Hastings, only daughter of the late Dr. Andrew Reed, the founder of the asylum. The ceremony was witnessed by between two and three hundred friends of the institution, including Sir Charles Reed, the Rev. A. Reed, the Rev. C. E. B. Reed, and other members of the founder's family; the Rev. Dr. Aveling, hon. secretary, Dr. C. Aveling, Messrs. T. and E. Aveling, the Rev. Newman Hall, Mr. H. Spicer, treasurer, the Rev. W. Tyler, the Rev. S. Hebditch, Messrs. T. Spalding, H. Spalding, Powell, and Wilmott. The children of the asylum, numbering over 280, were nearly all present, and joined in the singing of hymns before and after the laying of the stone.

Before the stone was laid, a bottle, containing several newspapers, and some particulars as to the day's proceedings, was deposited in a cavity underneath it by the youngest grandson of Dr. Andrew Reed. An inscription on the stone conveys the information that the church is being erected to commemorate thirty years' service of the Rev. Dr. Aveling as hon. secretary of the asylum, and that the stone was laid by Mrs. Spalding. A trowel, presented by Dr. Aveling in the presence of the company to Mrs. Spalding, bears upon it some words of acknowledgment of that lady's exertions in raising a special fund for the erection of the building, and of the interest taken by her in, and the support she has given to, the institution founded by her father. The church, which is being built from a Gothic design of Mr. John Sulman, Furnival's-inn, Holborn, will seat 350 children and a hundred adults. The estimated cost is 3,382l. The stone having been laid by Mrs. Spalding amid the applause of the assemblage,

Sir CHARLES REED addressed the company. He spoke of the labours of his father, Dr. Andrew Reed, who founded the London Orphan Asylum in 1818, and the first asylum for infant orphans, that of Wanstead, which in 1843 closed its door to the children of poor Nonconformists. "The Asylum for Fatherless Children" was then established. At the first meeting the founder proposed this fundamental rule:—

That, it being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connection, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced; and no particular forms whatever shall be im-

posed on any child contrary to the religious convictions of the surviving parent or guardian of such child.

This distinctive principle was embodied in a resolution submitted by the late Lord Dudley Stuart, and unanimously adopted. Twenty-six years afterwards the principle thus laid down was the principle recognised by the Legislature in framing for the country its first national scheme for popular education. (Hear, hear.) This home for the fatherless receives 300 children of both sexes from all parts of the kingdom, one-third of those now in the asylum being from the country, and the remaining portion from the metropolitan district. The infant of three months old is eligible for admission, and children are received up to the age of eleven. The boys are retained until they are fourteen, and the girls until they are fifteen years of age. No workhouse case is eligible for this charity. Eighteen hundred children have been clothed, fed, educated, and sent into the world with a good stock of knowledge, with well-learned habits of care and thoughtfulness, from the kind and judicious discipline under which they have been trained; and nothing in the whole of the results attending the operations of thirty-two years has been more encouraging than the fact that, almost without a solitary exception, the children who have left have been introduced into good positions in the world. Many of them are taking their places among the supporters of the charity, to which it is their pleasure, by word and deed, to bear a hearty and grateful testimony. Of the educational results in this institution I can speak in unqualified terms. Everything needed for instruction has been provided with an unstinting liberality, and nothing has been wanting but more suitable accommodation for Divine worship than the dining-hall of the asylum supplies. To meet this want the present effort is being made. For many years Dr. Aveling has had the official oversight and direction of its affairs. Through seasons of difficulty he has been its guide, and at critical moments in its history he has been its friend and helper, and by his unceasing efforts he has won for it the confidence and support of many generous benefactors. When his gratuitous labours demanded some recognition he declined any personal testimonial, and directed attention to the want of a place for Divine worship, the first stone of which is now laid. (Applause.)

The Rev. ANDREW REED having offered the "invocatory prayer," several contributions to the special fund were laid on the stone, including 59*l.* subscribed by the old boys of the institution and 40*l.* by the old girls as a testimony of their gratitude for benefits received when they were inmates. The ceremony was then declared at an end, its successful completion being hailed with cheers.

Luncheon was afterwards served in the dining-hall of the asylum, Mr. H. Spicer, the treasurer, presiding. Sir CHARLES REED proposed "Prosperity to the Institution." Dr. AVELING returned thanks for the board of managers, as well as for himself, and said it should be understood that the place of worship of which the foundation stone had just been laid would be open, as the asylum was at present, for the ministrations of any Evangelical minister. If the rector of the parish chose to come any Sunday and minister to the children, and bring his liturgy with him, he was welcome to do so. This institution was never to lose its thoroughly unsectarian character. (Applause.) The Rev. C. E. B. REED, in responding to a toast in honour of Mrs. Spalding, mentioned that, including 270*l.* raised that day, upwards of 2,540*l.* had been subscribed towards the cost of the church. Mr. SPICER, in response to a toast in his honour as chairman, commended the high educational training of the asylum. The children then sang a hymn appropriate to the occasion, and the proceedings were brought to a close.

Under the title "Men and Manner in the Pulpit" the author of "Men and Manner in Parliament" is contributing to *Mayfair* a series of studies of the principal preachers of the day. The first article appears in the current issue of that journal, the subject being Dr. Parker in the City Temple.

A new popular work on Science, edited by Dr. Robert Brown, assisted by a staff of eminent writers, will shortly be published in serial form by Messrs. Cassell, Petter, and Galpin, under the title of "Science."

AS A RESTORATIVE MEDICINE AND FOOD THE EFFICACY OF DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL IS UNEQUALLED.—Dr. Whitmore, Medical Officer of Health, St. Marylebone, writes:—"My own somewhat lengthened experience as a Medical Practitioner enables me with confidence to recommend Dr. de Jongh's Light-Brown Cod Liver Oil as being more uniform in quality, more certain in its effects, more palatable, and infinitely less likely to disagree with the stomach than the Pale Oil. The practice which often prevails of mixing certain ingredients with Cod Liver Oil, to render it agreeable to the taste, is highly objectionable, for we have it on the authority of Dr. de Jongh himself that anything which sophisticates it takes largely from its therapeutic value. If I were asked for an explanation of the marked success which for so many years has attended the administration of Dr. de Jongh's Light-Brown Cod Liver Oil, I should say that it is owing to its extraordinary medicinal, dietetic, and regiminal properties, and which are found to exist in no other medicine that I am acquainted with, in such uniform combination." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2*s.* 6*d.*; pints, 4*s.* 9*d.*; quarts, 9*s.*; with his stamp and signature and the signature of his sole consignee on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Epitome of News.

The Queen and Princess Beatrice went to the parish church of Crathie on Sunday. The Communion was observed, the Rev. A. Campbell, minister of Crathie, officiating.

It is announced from Abergeldie that Miss Knollys passed a favourable night on Sunday, and was on Monday in a more hopeful state than on any day since the fever first manifested itself, but she is not yet out of danger. The Princess of Wales is to leave Abergeldie about the middle of next week. Her Majesty drives over daily from Balmoral to inquire after Miss Knollys.

The Prince of Wales, accompanied by the Crown Prince of Hanover, arrived at Sandringham on Saturday. The Princess of Wales and her daughters are still at Abergeldie Castle, awaiting the convalescence of Miss Knollys.

The Prince of Wales will shortly visit Lord Londesborough, at his seat in Yorkshire, for a few days' shooting, when a select party of friends will meet him.

The Earl of Beaconsfield has now accepted the Lord Mayor's invitation to be present at the Guildhall banquet on the 9th. All the other Cabinet Ministers had previously accepted the invitation.

In a country paper we find the following:—"Lady Flora Hastings, the intended bride of the Duke of Norfolk, is supposed to have joined the Church of Rome preparatory to espousing the leading peer of the Romanist faith in this country. But as a fact, Lady Flora was received into the Catholic Church about two years ago, which was long before the Duke of Norfolk became intimately acquainted with her. The courtship has been very brief. The arrangements for the wedding are proceeding on a scale of unrivalled splendour. The twelve bridesmaids are to be presented by the Duke with bracelets costing over £100 each. The Norfolk family jewels, which have been lying many years at a banker's, are being reset for the new Duchess."

Mr. Alderman Ouden, the Lord Mayor Elect, was on Friday presented to the Lord Chancellor, who expressed Her Majesty's approval of the choice of a chief magistrate which had been made by the citizens of London.

Lord Justice Thesiger took his seat in the Appeal Court on Friday. The opposition which had been offered to the appointment appears to have been very partial, and the "profession" as a whole have not manifested any excitement.

An influential committee is being formed for the purpose of presenting a national testimonial to Mr. Allport, the able and well-known manager of the Midland Railway.

The *Record* says that there can be no foundation for the attacks made on the Lord Chancellor for the appointment of so young and comparatively inexperienced a barrister as Mr. Theaiger to sit as a judge of appeal. The Lord Chancellor does not appoint the lords justices. The appointment belongs to the Premier, and it would seem that he has been chiefly actuated by a desire to make amends to Lord Chelmsford for superseding him on the Woolsack in February, 1868.

On Saturday a statue of the late Mr. Adam Black, M.P., was unveiled in Edinburgh. The principal speaker was Lord Moncrieff.

The candidates for the Lord Rectorship of the University of Edinburgh were nominated on Saturday evening. The Marquis of Hartington, Mr. Cross, Sir Robert Christison, and Mr. Fawcett, M.P., were nominated, but the vote was finally taken between Lord Hartington and Mr. Cross, when 240 voted for the former and 223 for the latter. A poll was demanded, and the election is fixed for Saturday next.

The Dublin Corporation on Thursday unanimously resolved to offer the freedom of the city to Mr. Gladstone. The motion was proposed by a Jew and seconded by a Roman Catholic; but Mr. Gray, M.P., somewhat sulkily remarked that he would equally support a proposition conferring a like honour on the Prime Minister. Mr. Gladstone has accepted the honour, which is to be conferred to-day. Extensive preparations are being made for the ceremony, the Lord Mayor, it is stated, being very anxious that the affair should be a success. A luncheon will follow the presentation of the address.

Sir W. H. Dyke, the Tory "whip," speaking at Maidstone on Friday, stated that the Government had resolved to take decided steps to prevent a repetition of the obstruction which was practised last session in the House of Commons.

Great interest is felt in Rochdale in the meeting to be held this evening to hear the address of Mr. Chamberlain, M.P., on the Confederation of Liberal Associations, which was inaugurated at Birmingham several months ago. The hon. gentleman intends, it is said, to point out how the improved organisation of the Liberal party will promote the cause of religious equality, and also help to secure the satisfactory adjustment of the land question. The Mayor will preside; and the other speakers will include Mr. Bright, M.P., Mr. T. B. Potter, M.P., and Mr. John Petrie. Within a few hours after the issue of tickets the supply was completely exhausted.

A testimonial is about to be raised in Birmingham in recognition of the services of the junior member, Mr. Joseph Chamberlain. The testimonial will take the form of a fountain and ornamental canopy, with medallion portrait of Mr. Chamberlain, and, with the consent of the Town Council,

will be placed on the vacant ground at the north end of the Town Hall. The contributions to the memorial already exceed 2,000*l.*

On Friday evening Mr. John Smeal, formerly of Glasgow, while sitting in the Friends' Institute, Bishopsgate-street, London, was suddenly seized with a fit. He was removed to the Devonshire Hotel, adjoining the Institute, but expired in a few hours without recovering consciousness. Mr. Smeal resided at Kensington. In the morning he had attended the usual meeting of the Executive Council of the Society of Friends, and was apparently in his usual health.

The Thames Steam Ferry between Wapping and Rotherhithe was opened on Wednesday by the Lord Mayor, who, accompanied by the Lady Mayoress, crossed the river in his State carriage. The purpose for which the ferry has been constructed is to relieve London Bridge of some of its traffic, and it is calculated that in the double journey between the north-east and the south-east of the metropolis a saving of about eight miles will be effected.

At a meeting of the Salford Town Council on Friday it was resolved, on the motion of Mr. Alderman M'Kerrow, to adopt a memorial to the Home Secretary praying that such changes may be made in the licensing laws as will impose the same conditions upon applicants for outdoor licences as are exacted from persons who obtain licences for the sale of intoxicating liquors upon their premises.

A large meeting was held at the Cannon-street Hotel, London, on Friday evening, by the opponents of the Contagious Diseases Acts. Speeches were made by Professor Stewart, Mr. Fowler, and Mr. Stansfeld, M.P., on the recent International Congress at Geneva. Mr. Stansfeld argued that the Acts were morally and scientifically wrong. The present Parliament had passed its climax, was in its decay, and could not last more than two sessions. It would not repeal the Acts; but the next general election, he was quite sure, would settle the question.

Mr. Bradlaugh and Mrs. Besant applied on Friday to the Queen's Bench Division Court for a rule calling on the prosecution to amend the judgment roll on various grounds. The Lord Chief Justice thought the objections were mere cobwebs, but granted a rule.

At Glasgow University Council on Wednesday, a motion was carried by a majority of 99 to 87, affirming the necessity for a Scotch Education Board to frame a code and make other educational arrangements for Scotland.

At a meeting of millowners on Monday it was resolved to give notice to the operatives at the end of next week of a reduction of five per cent. in wages in all the mills of Ashton, Stalybridge, and Mossley. The cotton manufacturers in North and North-east Lancashire are also considering the advisableness, in view of the depression of trade, of giving notice of a reduction of wages.

According to a statement issued by the executive of the Durham Miners' Association, twenty-one collieries are affected by the present depressed state of trade, sixteen being stopped, and five partially closed. Five thousand four hundred and ninety men and boys are thus thrown out of employment. There are over two hundred collieries connected with the association, and at the majority of those which are still kept going, the men work only seven or eight days a fortnight.

The Chairman of the Greenock Provident Bank stated, at a meeting of shareholders on Monday, that 312,000*l.* had been lost in wages during the lock-out on the Clyde, while 156,000*l.* had been spent by the trade unions to support the men out of employment.

Estimates for 22,205*l.*, as the probable expenditure of the Museum Library and Arts Committee of the Liverpool Corporation during the next municipal year, were on Tuesday passed by the Council.

The importation of American meat to Liverpool has been increasing recently as the season advanced, and last week the quantity was much in excess of former weeks. The total quantity of beef was 5,544 quarters, and there were in addition 267 carcasses of sheep. There were also landed 640 packages of fresh butter, and twenty-five carcasses of pigs.

Mr. Macdonald, M.P., is continuing his agitation amongst the colliers in various parts of the country, and is earnestly endeavouring to effect a combination amongst them for a total or partial suspension of work, which he declares will bring about an immediate advance in the rate of wages. Addressing the miners at Wigan and Bolton the other day, Mr. Macdonald ridiculed what he called the foolish teaching of political economists. Political economy, he said, instead of being a Divine law, was a law of demons. He then went on to denounce the coal-owners as being directly responsible for the recent calamitous explosion in Scotland, and although it is notorious that the Blantyre miners persisted in working with naked lights, and that several strikes have taken place in the North to resist the attempts of the masters to introduce the safety lamp, Mr. Macdonald declared that wherever an explosion had occurred the proprietors were "murderers."

Mr. Jefferson Davis, ex-President of the Confederacy of the Southern States of America, is varying the discharge of his duties as president of a life insurance company by writing his memoirs. They are nearly finished, and their publication is now being arranged for.

PALESTINE EXPLORATION FUND.

PATRON—HER MAJESTY THE QUEEN.

ON MONDAY EVENING, Nov. 12th, 1877.

A PUBLIC MEETING on behalf of the Palestine Exploration Fund will be held in the

VESTRY HALL, KENSINGTON.

The Rev. W. DALRYMPLE MACLAGAN, M.A., Vicar of Kensington, will preside.

W. Hepworth Dixon, Esq., Chairman of the Executive Committee of the Fund.
 George Grove, Esq., D.C.L., Hon. Secretary.
 Lieut. Claude R. Couder, R.E., late Officer in Command of the Survey.
 Rev. Francis Hesse, D.C.L.
 Rev. John Stoughton, D.D.
 Dr. Gladstone, F.R.S.
 Rev. Alexander Raleigh, D.D.
 Rev. R. W. Forrest, D.D.
 Rev. C. Darby Reade, M.A.
 John Macgregor, Esq., M.A. (Rob Roy).
 Rev. Samuel Manning, LL.D. (Tract Society).

Have all promised to attend and Address the Meeting. Other Gen lermen interested in the Explorations will also be present.

The Chair will be taken at Half-past Seven o'clock.

All friends interested in the Exploration of the Holy Land are respectfully invited to attend and to assist the Fund.

Offices of the Fund: 9, Pall Mall East, S.W.

A BAZAAR**USEFUL AND FANCY ARTICLES**

(In Aid of the Building Fund of the New Sunday Schools and Christian Institute in connection with Robertson-street Chapel, now in course of erection in Priory-street, Hastings), will be held at the

MUSIC HALL,

ON NOVEMBER 27th, 28th, and 29th, 1877.

Contributions of Work, Articles for Sale, or Money, will be thankfully received by Mrs. Griffin, Rusholme Lodge; Mrs. New, Cheshunt Lodge; or any Lady of the Congregation.

SACRED HARMONIC SOCIETY,

EXETER HALL.

CONDUCTOR—SIR MICHAEL COSTA.

FORTY-SIXTH SEASON.—FRIDAY, Nov. 23, Mendelssohn's ST. PAUL. Vocalists:—Mme. Edith Wynne, Mme. Patey; Mr. Vernon Rigby, Mr. Santley, Mr. C. Henry, Mr. De Lacy.
 Organist, Mr. Willing.
 Tickets 3s., 5s., 7s., and 10s. 6d.

Subscriptions—Two, two and a half and three guineas each, for ten concerts.
 Season prospectus at 6, Exeter Hall.

BRIXTON INDEPENDENT CHURCH.

The Rev. BALDWIN BROWN proposes to deliver a course of FOUR LECTURES, on the 12th Century, as follows:—FRIDAYS, Nov. 9 and 16, the "Life and Influence of St. Bernard"; on FRIDAYS, Dec. 7 and 14, the "Life and Influence of St. Thomas of Canterbury, and the Questions at Stake in his Times."

Prospectuses of the Course and Tickets, 3s. each—the proceeds devoted to Christian objects—may be obtained of Mr. Nicholls, 252, Brixton-road, or of Mrs. Parrack, at the Church.

The Lectures will be delivered in the LECTURE ROOM, and will commence at Half-past Seven.

COLLEGIATE HOUSE SCHOOL,

LEICESTER.

For the higher Education of Girls.

Pupils prepared for the University Examinations. Juniors thoroughly grounded. Each Division has a separate Classroom.

Among the Referees are—Rev. Fr. Stoughton; Rev. Professor Legge, LL.D.; Rev. J. Allanson Picton, M.A.; Rev. R. W. McAll, F.R.S.; Rev. E. Jukes; Rev. J. Sibree; G. Toller, Esq.; &c.

Terms and particulars, with lists of the Referees, Staff of Professors and Governesses, on application to the
 Principal—Mrs. ISLIP.

ALLESLEY PARK COLLEGE, near Coventry.
 Established 1848. A high school on easy terms.
 THOS. WYLES, F.G.S., Director. A Preparatory School, separate, for Little Boys.

ST. JOHN'S HILL HOUSE ACADEMY,

WANDSWORTH.

First Master—JAS. FISON, Esq., M.A. (Lond.)

Special arrangements for Young Gentlemen intending to Matriculate or Graduate.
 Apply, Rev. Chas. Winter, Principal.

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Head Mistress—Miss D'ESTERRE HUGHES.

Oral system. Education thorough. Room for a few Boarders.
 Apply to the Head Mistress, or Rev. Chas. Winter, Principal of St. John's Hill House Academy.

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The Nonconformist.

WEDNESDAY, NOVEMBER 7, 1877.

SUMMARY.

"SUBMISSION or resignation" was the alternative put before Marshal MacMahon by M. Gambetta, for which common-sense suggestion the Liberal leader was twice condemned to legal penalties. "Resign or fight" is the less harmless alternative propounded to the President, and with perfect impunity, by M. Paul de Cassagnac. Nevertheless, it seems that the Marshal must choose one of the two courses placed before him. There is no reason to believe that he will commit himself to a *coup d'état*, in which it is very doubtful if he would carry the army with him. As our readers are aware, the departmental elections took place on Sunday. To work them for the advantage of the Reactionists, M. de Fourton remained in office. But the energy, pressure, and terrorism exerted by the Minister of the Interior have been of no avail. Though the information has, for obvious reasons, been kept back by the Government, it is gradually coming to light. The Republicans have won more than a hundred seats from the Conservatives in the elections for the Councils-General, and have gained even a greater victory in respect to the Councils of Arrondissement. These successes ensure a Republican majority in the Senate next year. The triumph has been the more marked, as it has ended in the unanimous rejection of the Duc de Broglie, the Marshal's right hand, in his own locality, and in the defeat of such conspicuous Bonapartists as Admiral le Noury, the Prince de Wagram, and M. Paul de Cassagnac. The municipal electors of France have emphatically ratified the verdict of the Parliamentary electors in favour of the Republic and real Parliamentary Government, and against political conspirators.

The De Broglie Cabinet, thus condemned by the nation, is unwilling to face the new Chamber of Deputies, which meets this day. Its members actually tendered their resignation, and an attempt was made to form a stopgap administration with M. Pouyer-Quertier at its head, a jovial politician, who was Finance Minister under M. Thiers, and who is best known to the world for his strong Protectionist leanings. His selected colleagues were obscure men, whose chief distinction was that of being members of the Right, and (most of them) being without seats in the Chamber of Deputies. This proposed combination has utterly broken down, and the Marshal is driven to his wits' end to know what to do. All the feelers thrown out by the intriguing Monarchists, who still surround the President, have elicited the fact that not even the most moderate of Republicans would accept office without binding guarantees, and unless the iniquitous system inaugurated on the 16th of May is utterly swept away. The Marshal is isolated, and there is some reason to believe that at the meeting of the Chambers to-day he will resign a position he was never qualified to fill, and make way for a President chosen jointly by the Senate and the Deputies.

A month of fine dry weather would probably bring to a close the war between Russia and Turkey. This, however, is not to be. Violent storms and heavy rains prevail in Bulgaria, and are almost putting a stop to military operations at a critical time, when the troops under General Gourko have captured Teliche and Teteven, as well as Dubnik, fortified positions on the Sophia road. They are now firmly planted on the heights over the Vid, through which the road between Plevna and Orkhanie passes, and their position is defended by heavy artillery. Though the rains and the mud probably preclude further operations, Plevna seems now to be shut up. Every day makes it more difficult for Osman Pasha to break out—seeing he could hardly leave Plevna without baggage trains—and the main question simply is how long his supplies will serve him. That his position is a serious one may be inferred from the fact that Mehemet Ali Pasha has been sent to command the army of relief that is being formed at Sofia, which force, if able to advance at all at this season, would have to dislodge the Russians from formidable entrenchments many miles from Plevna. The lapse of time, with wet weather, may inflict great suffering on the besieging Russians, but it must be fatal to the besieged Turks cut off from the outer world, unless soon relieved.

In Armenia the consequences of the great overthrow of Mukhtar Pasha at Aladja Dag on the 15th of October are being rapidly developed. Nowhere has that commander-in-chief or any of his subordinates been able to make a stand. On receipt of this disastrous news, reinforcements were sent in hot haste from Constantinople to Trebizonde and Batoum. But time is needed for the arrival of troops from such a distance, and meanwhile the main Turkish Army is being destroyed in detail by General Melikoff and Lazareff, whose wonderful energy must be the result of a profound belief that to strike quickly and often is to win the day. Mukhtar, with the remains of his forces, which have hardly been left time to reorganise, having been driven from one place to another, took up what was spoken of as "the impregnable position" on the Deve-Boyon, or Camel's Neck, six miles from Erzeroum. Here, however, he was attacked with great vigour on Monday, and the result was, according to a friendly paper, "a general rout." A telegram sent yesterday from Erzeroum reports:—"Mukhtar Pasha desires to stand a siege, but the inhabitants object, as the town would be seriously injured by a bombardment. Everybody is leaving for Bayburt. Probably the Turks, on retiring from Erzeroum, which will be convenient winter quarters for their foes, will retreat towards Trebizonde to meet the expected reinforcements."

On Monday Lord Beaconsfield's Cabinet held the first of their regular sittings for the season. It is hardly possible that the Russo-Turkish war would be absent from the thoughts of the assembled Ministers, but it scarcely needs the oracular assurances of the *Standard* to believe that the policy of the Government has undergone no change. Our rulers remain in a state of expectancy, and Lord Derby would no doubt see with pleasure a real opening for mediation—such an opening as a decided Russian success before Plevna would offer. It may be supposed that the programme of domestic measures for the next session will be too meagre to require early deliberation, though an early peace would no doubt lead to a revival of political feeling. We dare say the Cabinet Council on Monday was more absorbed in discussing the drift of the Prime Minister's forthcoming speech at the Guildhall than insoluble diplomatic problems. Lord Beaconsfield is not likely on Friday next to startle Europe by any such escapade as last year marked his speech on Lord Mayor's Day.

There are other signs besides the enthusiastic Liberal demonstration in Edinburgh last night—to which we have referred below—that the period of political apathy is nearly over. Rarely have the municipal elections in our boroughs been more keenly contested than on Thursday last, and on more strictly party issues. So far as appears, our Conservative Government has no reason for congratulation on the results. In Leeds, Bradford, Nottingham, Bristol, Cambridge, Devonport, Ipswich, Maidstone, Dover, and many smaller towns, the Liberals were decidedly successful, and there were slight gains to the party in Liverpool and Manchester. Three seats were won in Leeds, and at Bradford eleven Liberals and four Conservatives replaced five Liberals and ten Conservatives. At Plymouth and Colchester very exciting contests have left matters as they were, but at Northampton, Coventry, Cheltenham, and Norwich, the Conservatives won the day. What gave keenness to some of the conflicts was that this year half the aldermen in each municipality retire. We

hope, though not with much confidence, that the characteristics of the Norwich election were exceptional. In this case every ward was contested. Nine Conservatives and seven Liberals were returned, giving the former a majority to elect the new aldermen. According to the *Norfolk News* this result is mainly due to the active alliance of the clergy and the publicans. "The Liberal publicans in any ward," says our contemporary, "may be counted on the fingers—the Liberal clergymen cannot be counted." In that city the Liberals at every step, and on all occasions, "have been opposed by the clergy." We quote part of the story of last week's contest as told by the *Norfolk News*:—

The party which in 1876 made men and women drunk to get their votes, this year professes to be deeply concerned for the cause of religion. This is in the Fourth Ward, the centre of this great city. We have gentlemen who advocate religious education in the schools for the young subscribing largely to debauch and demoralise their parents. We have "Beer," and "More beer," the election cry in one room; and "The Bible," and "We won't give up the Bible," the song and resolve in another room close by—both used to promote the great cause of Conservatism. Elements so incongruous cannot long keep together, or work alongside each other. If the Liberal party maintain its compact form, it will drive in a wedge and break up this unholy alliance. We have communications from respectable persons, to the effect that, during the election, at one and the same time a clergyman and a Scripture-reader were canvassing the poorer inhabitants of a district, whilst the publican close by was doling out plentiful supplies of beer to voters who had already had more than enough, and bribers were actually giving so much per head in the public street.

On the whole, however, the municipal contests of 1877 are a favourable omen of a decided Liberal reaction at the Parliamentary elections of a year or two hence.

The news relative to the Indian famine continues to be highly favourable. The plentiful rains almost everywhere throughout the peninsula have secured the next crops. The recipients of relief have so fallen off that the Duke of Buckingham has been able to telegraph from Madras the suggestion that the Mansion House Fund should be closed. The Lord Mayor's committee have promptly acted upon his advice, and will make no further public appeals—the princely sum raised through their agency being within 50,000% of half-a-million sterling.

LORD HARTINGTON AT EDINBURGH.

THE leader of the Liberal party in the House of Commons is now paying his promised visit to Scotland. It is avowedly a political visit. After some little debate of rather an amusing nature, the Corporation of Glasgow voted the freedom of the City to the Marquis of Hartington, and at a meeting of that municipality on Monday, a Tory Lord Provost presiding—for Toryism has a considerable number of adherents "in the second city in the Empire"—his lordship was admitted as a burgess. The Marquis justified the choice of the citizens of Glasgow by making a speech which pleased his auditors by its adroitness, thoughtfulness, and felicitous choice of topics. His address confirmed the impression that Lord Hartington possesses some of the most essential qualities of a wise statesman and a judicious party leader.

Last night his lordship entered upon the strictly political objects of his trip to Scotland. In the afternoon he received a deputation from the North of Scotland Liberal Association, and in the evening he addressed a crowded and enthusiastic meeting at the Music Hall. The robust Liberals north of the Tweed did not limit themselves to mere compliments. In their address, while expressing their warmest admiration of the manner in which, under his leadership, the Opposition had discharged its duty as a critic of the Ministry, they hint that they do not "see in mere criticism a sufficient object of party organisation and warfare." They then proceeded to lay before his lordship the outlines of a programme the object of which is to free education from ecclesiastical control and bias; to liberate the Universities from all traces of Clericalism; to establish the relations of Church and State on a basis of equality, of civil equity and of liberty; to extend household suffrage to counties, and to amend the laws relating to the liquor traffic. Then followed further suggestions bearing upon purely Scotch reforms. In the course of his important reply, upon which we are necessarily precluded from commenting this week, Lord Hartington

acknowledged that disunion in opinion was a characteristic weakness of the Liberal party, but he urged that this need not necessarily preclude unity in action. It is enough, he argued, if the party are united upon one or two main points; and if they can force their way into power upon the strength of these, secondary questions may be left to be settled as they arise. He thought also that the multiplication of test questions at elections was a great cause of disunion to the Liberals out of office, and compromised the party when in power. His lordship, therefore, declines to pledge himself to anything, though there are one or two specific questions which must be considered on their merits at some future time. One of these is the relations of Church and State, and his remarks on this subject elicit from the *Times* the remark that his speech at Edinburgh will be memorable "as being the starting-point of that which bids fair to become the greatest Liberal question of the future—the Disestablishment of the Church." This portion of his lordship's speech is thus dealt with by "the leading journal," and we can do no more just now than quote the *Times*, and leave its statements to make their own impression on our readers:—

Never was there a more conspicuous application of the ingenious method of incitement by negation. Lord Hartington will not be a party to stimulate agitation on this subject, but neither, on the other hand, will he be a party to repress it. He considers that a step has been made towards Disestablishment in Scotland by the Patronage Act of the present Government. He believes that a growing sense of injustice is felt by the Free and the Dissenting Churches in that part of the kingdom; and if the Scotch like to press the question he will not be deterred by the effect which such pressure might have upon the prospects of the Church in England. In other words, Lord Hartington has plainly declared that he is not, in principle, in any way opposed to the adoption of disestablishment, alike in Scotland and in England, as a measure to which the Liberal party would be pledged. He endorses the grievances alleged by some of the English clergy in respect of the Public Worship Regulation Act, no less than those of the Scotch Dissenters, and he concludes, "When the time comes, as I have said it may come, that Scotch opinion shall be fully formed upon the subject, the Liberal party in England will do its best to give effect to that Scotch opinion without undue consideration given to any other circumstances connected with the question." It is evident that, after this, disestablishment has passed into the category of debateable party questions; and the speech in this respect constitutes a new departure of the first importance for the Liberal party. Compared with this, Lord Hartington's criticism of the Conservative Government in points of detail is of minor importance. He has put the question of disestablishment in the foreground; and when a Liberal leader proclaims himself only waiting till a question is somewhat ripe for solution, we may be sure that it will ripen very rapidly. Whether the first effect will be to unite the Liberal party is, however, more doubtful.

This may be so, but the declaration of Lord Hartington, though of necessity cautiously phrased, is a great political event, which all who profess and call themselves Liberals will have to take account of, and which will stimulate the great mass of the Liberal party, in conjunction with the Liberation Society to renewed efforts in the cause of religious equality. His lordship's statement on the subject is more than we ventured to hope. He has set the ball rolling, and no consideration of party interests can now stop it.

SIX OF ONE AND HALF-A-DOZEN OF THE OTHER.

IN the *Nineteenth Century* Mr. Archibald Forbes, one of the war correspondents who have done so much to add to the fame of English newspaper enterprise, contributes a paper on "Russians, Turks, and Bulgarians," which has raised a psalm of exultation amongst the Turcophiles. The only defect in their satisfaction is the absence of any invective against Russian cruelties; and its justification by the same reason that made the celebrated chapter on snakes in Iceland a blank. But the blackness of the report concerning the Bulgarians leaves nothing to be desired, and the account given of the Turks in their retirement before the Russians is a very agreeable contrast to the memories which have stirred in Mr. Gladstone an indignation unparalleled, except by the wrath of Cato against Carthage. If, however, our feelings in regard to this lamentable war are

inspired, not by any prejudice of race or religion, but by the interests of humanity and civilisation, we shall welcome all disinterested and dispassionate testimony to facts, whether it makes for or against our previous conclusions. And we trust that if the light thrown by Mr. Forbes on the real condition of the European seat of war were such as to affect the main issue in a sense contrary to the views we have hitherto held, we should be ready not only to acknowledge but to welcome it. Such, however, is not the case. We are compelled to think somewhat worse of the Bulgarians than we did; and we rejoice to be assured that Turks are not always tigers; which indeed we never supposed. But beyond a slightly different estimate of the personal characteristics of the dominant and the subject races, we do not think that the evidence of Mr. Forbes is calculated to affect the question.

What that evidence amounts to is this. The Bulgarians north of the Balkan range have enjoyed a fair amount of material prosperity. Even amid the devastations of war, the farm-yards, thatched cottages, live stock, and agricultural appliances of the country, and the old oaken houses, verdant with vine leaves even in the towns, give an unexpected impression of comfort, and even of wealth. On the other hand, Mr. Forbes's experience of the inhabitants reminds us of Bishop Heber's lines about Ceylon—

Where every prospect pleases,
And only man is vile.

They cheat; they lie; they fawn on barbarian masters in their presence, and stab them in the back when they get the chance. They cannot exceed, but they have done their best to rival, the deeds of horror wrought by the Bashi-Bazouks on their brethren south of the Balkans. All these are the vices of slaves; and so also is the hypocrisy or the stolid superstition which goes by the name of religion. The Bulgarian is in name a Christian; but "his evidences of Christianity," says Mr. Forbes, "so far as I have cognisance of them, consist chiefly in his piously crossing himself in starting to drive a vehicle for the hire of which he has charged double a liberally reasonable sum, after having profusely invoked the name of the Saviour to corroborate his assertions that the price he asks is ruinously low." We would remark, by the way, that the number of vehicles hired by any one traveller is scarcely sufficient to found a generalisation as to national character on the transactions. There is luck in such things. One traveller begins with a rogue, and is naturally handed over by him to professional friends at every successive stage of the journey. Another picks up an honest man, and finds that there are plenty more of the same kind to be had. Besides, a country which is the seat of war is in an altogether abnormal condition. But after all such allowances, we are not concerned to dispute the weight of Mr. Forbes's evidence, and it is certainly unfavourable to the northern Bulgarians as tradespeople, and still more so as men. Wherever they have had Turks or Turkish property in their power they have acted with a wanton destructiveness and a brutal savagery such as throw serious doubts on the possibility of self-government amongst people of such low development.

The Turks, on the contrary, have, it appears, shown a forbearance north of the Balkans, strikingly in contrast with their conduct south of that range. In their retreat, they even neglected the odious precautions dictated by military strategy, and forebore to make a desert for the advancing foe. No cases of cruelty or outrage are proved against them, except only on the battle-field; where, at the scratch of the sword, or the sight of blood, there has always been an instant reversion to the original and irredeemable barbarism of the race. "I have myself," writes Mr. Forbes, "seen great clumps of mutilated Russian dead on battle-fields. I have watched, without the need of a glass, the Bashi-Bazouks swarming out after an unsuccessful attack on the part of the Russians, and administering the *coup de grace* with fell alacrity, under the eyes of the regulars in the sheltered trenches." As we read such things it is hard to refrain from reference to certain apostolic words about "natural brute beasts, made to be taken and slain." Certainly, whether in North Bulgaria or South, the Turk is alien to European civilisation. But what of the Bulgarians? For one thing, we are told, that there is a slight difference in race between the populations on either side of the Balkans which may justify a more favourable opinion of the southern people. Again, Mr. Forbes endorses Mr. Gladstone's opinion that the Turkish Government is no Government at all; and that under better discipline there might be better prospects. Still further, there is no hope from the Turk of any-

thing but the alternate cunning and recklessness, indifference and ferocity, characteristic of barbarism. While, therefore, as regards the actual conduct of the rulers and the ruled in North Bulgaria, we may say, "six of one and half-a-dozen of the other," we still adhere to the opinion that there is no hope for civilisation except by the retirement of the Turks.

INEBRIETY.

(Communicated.)

THE recent meeting at the Mansion House to raise funds for the establishment of a home for drunken women, and to solicit the co-operation of the Home Secretary in the project, is evidence of a tardy sense of responsibility on the part of the public in relation to an alarmingly-increasing evil, to wit—drunkenness, or, as Mr. G. J. Holyoake designates it most appropriately, household madness.

How far the increased facilities for obtaining alcoholic liquors, and the common practice of medical men, over anxious often to effect a rapid cure in preference to one without deleterious results, have tended to promote this hateful vice we do not now purpose to consider. We wish rather to direct attention to the urgent necessity, alike for the benefit of the coming as for the existing generation, of devising some measure adapted to help those under the baneful influence of drunken habits.

One element tending to the success of reformatories would be, as was insisted on at the Mansion House, the power of detention; but in considering that point the question of the liberty of the subject obtrudes itself, and it may be said at once that the sentimental idea on which that rests must be waived. The want of success which has in so many cases befallen the efforts of American philanthropists in the direction of reforming drunkards has resulted from impotency on their part in this particular. The sacredness of freedom is so great in Transatlantic eyes that it includes even the licence to go headlong to ruin on the part of the individual; yea, even though wife, children, and friends be involved in the hideous disaster.

Without powers of detention in the treatment of inebriates, including even those who voluntarily place themselves under such treatment, and who might in no way have come within the penal provisions of the law, there must inevitably ensue partial, if not complete failure. It is found that, isolated from temptation, and living under almost perfect conditions of health, partially-reformed drunkards would be perfectly cured but for the fact that too often they prematurely cast themselves again upon the world. Their very wilfulness of disposition, a characteristic of persons of weak will, induces them to resent doubt of their strength of determination, or the gentle force which seeks to restrain them from too early testing their good resolutions.

The nature of the vice, if fully and properly understood, involves forcible treatment. We use the word "vice" advisedly. There must be no doubt about that, for to be sentimental in respect to the causes of alcoholic indulgence is as rational as sentimentality on the subject of mendacity. Drunkenness is disease in effect, but not in cause. Those who argue the reverse, and belong, as we think, to the sentimental school, are thrown upon an absurdity to admit the element of individual responsibility. Inebriety, they say, is a disease, but its acts and habits are crimes. Confusion of thought in this particular is doubtless sequential on confusion of terms. Dipsomania is not necessarily inebriety. The first is certainly a physical condition; the latter moral delinquency. The one implies inherent predisposition; the other vicious gratification. On the one hand, there is structural peculiarity in organisation; on the other, disordered bodily functions through the reception of a specific poison. Perhaps Dr. Johnson illustrated the former, if his fondness for tea be any indication; but he surely was not the latter, like poor miserable Lamb, as set forth in the pitiful essay of Elia, "The Confessions of a Drunkard." Dipsomania is a mere bibacious diathesis, which may and often does seek gratification in the use of alcohol, in which case, if the will be weak, the usual moral wreck of course ensues; but if it be restrained by wholesome and normal modes of living, combined with force of character acting upon a bodily disposition, it never leads to actual disease; and certainly not to moral deformity. In such instances, the tendency being recognised, the careless use of stimulants is avoided, or entire abstinence is practised. In this sense dipsomaniacs may be found among the upright and the honoured of the community.

Drunkenness, on the contrary, is essentially a vice—due perhaps in some cases to physical

prostration or mental depression at the outset, but nevertheless a vice: and the inclination to which is condemned by the conscience. The predisposition to it, if it exist at all, is due to the preponderance of certain faculties over others. Will, conscience, and emotion are not cerebral secretions but faculties: and curiously enough the faculty which condemns the sin in persons abnormally sensitive may induce it. Youths weak in will, but highly emotional and morbidly conscientious, falling into other gross misbehaviour, seek a refuge from conscience in transient oblivion. Thousands of families in England could recall how the one in their circle who became a drunkard was the loving, the sensitive, the poetical one: not the hard member of the family with whom common-sense was a virtue and a sheet anchor. Charles Lamb, in the "Essay of Elia," to which we have referred, the only one to which we do not turn with perennial enjoyment, "a piling apology," though the author deny it, says, referring to the beginning of his life—"I was never strong, but I think my constitution (for a weak one) was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail anything."

I awoke refreshed, and seldom without some merry thoughts in my head, or some piece of a song to welcome the new-born day." It is evident that the disease, the utter disturbance and agitation of the physical organs, consequent on the indulgence in alcoholic stimulants can only be cured, and the natural strength of the moral faculties can only be regained and restored, by a complete isolation from temptation and from the opportunity to follow the vicious course, and by subjection to healthy conditions and modes of daily life. These can only be secured by enforced detention in establishments where continual surveillance is practised, and scientific skill is always available.

Dr. Cameron's Bill of last Session was complete in the recognition of the principle of detention; and any home for the reform of drunken women would fail if not entrusted with legal powers in this direction. "Any habitual drunkard," clause 29 proposes to enact, "shall be liable to be detained in an inebriate reformatory for any term not less than one calendar month, nor exceeding twelve calendar months." This detentive authority is essential to the success of any scheme for the reform of drunkards, or to check the development of that vice in those in whom its beginnings have generated physical and moral, though but temporary, incapacity to struggle against it.

Our hearty good wishes are due and are accorded to all philanthropists who direct their efforts to grappling with "a devil and no monster," to quote Stephano; but all success is dependent on a firm mode of operation, based upon the recognition of the drunkard's delinquency and not on a system of mawkish sentimentality; and, above all, on the concession of plenary powers to detain patients until their normal physical and moral condition be restored. This result attained, their perfect freedom from this vice afterwards would be possible, and therefore hopeful.

SACRED HARMONIC SOCIETY, EXETER HALL.—The prospectus for the 46th season has just been issued. The season is to commence on Friday, Nov. 23, with a performance of Mendelssohn's "St. Paul," with Mesdames Edith Wynne and Patey, and Messrs. Vernon Rigby and Santley as principal vocalists. This will be followed by Handel's "Judas Maccabeus," on Dec. 14, and the same composer's "Messiah" on Dec. 21. The after Christmas concerts will be occupied by Mendelssohn's "Elijah," Crotch's "Palestine," Costa's "Naaman," Haydn's "Creation," and Macfarren's "St. John the Baptist." The great novelty of the season will be the production, for the first time in England, in a complete form, in the concert orchestra, of Rossini's celebrated oratorio, "Moses in Egypt" (Mose in Egitto). Sir Michael Costa continues as conductor, and the principal vocalists already engaged are Mesdames Lemmens Sherrington, Edith Wynne, Osgood, Blanche Cole, Anna Williams, Julia Elton, and Patey, and Messrs. Vernon Rigby, E. Lloyd, Cummings, L. W. Thomas, Herr Henschel, and Mr. Santley.

BAPTISM IN THE IRON DISTRICTS.—A puddler went the other day to get his child christened. "What name," asked the parson, "shall I call the child?" "Thoo can caal the kid owt thoo likes," says the father. "Well," says the parson, "I think Benjamin is a very nice name." "Varry weel," says the father, "call him Benjamin." The puddler came out of the church with his friends and child, highly delighted with the name, when a thought struck him. Rushing back into the church, and overtaking the parson walking down the aisle, he exclaimed, "Hey, mister, the young squeaker's a lass." The parson was at a loss what to do under the circumstances. However, he put in an *a* at the end of the name, and they call the child Benjamin.

Literature.

"THOREAU."

It may be taken as true that all men make their due mark in the world, either while they are living here or while they are living in the world beyond. And it is not seldom the case that while each tree is, after its order, equal to any other, and performs its appointed functions, the tree may be of more worth, or of more apparent worth, after it has been cut down, than while it was still growing, and, as it is termed, living. This also is true, that many men become only after death citizens of the great world. That is, they then cease to be provincial, and come to belong to all mankind. This, we think, has been eminently the case with Thoreau, to whom Mr. Page has given this every way delicious and most artistic study. Of Thoreau one had heard, anon and anon, many years past, but as of a man who had no connecting links of life in him. He seemed, from what could be gathered, a supremely cultured woodman, who cared a great deal more for trees than he did for men; who spent a solitary life in the forests, abjuring most society, but yet, one who had chosen friends in great spirits. Was he a man who merely affected the life that the American novelist has made so popular—a Nineteenth Century Massachusetts Natty Bumpo? or was he a genius who simply wanted time to show himself to men, and speak his own words to the Universe? Now, Mr. Page answered this question to a great extent, in his article—now avowed—in the *British Quarterly Review*, written, if we remember rightly, some two or three years ago, and of which we, at the time, took notice. That article told us that Thoreau, notwithstanding peculiarities that dwarfed him to the sight of ordinary men, was a man of great stature and beauty of mind, and especially a man who could read, as few can, or have ever been able to do, the secrets of the Nature surrounding him. Most of us should, in the presence of that Nature, be silent. We are so because she is talking to us in a language that we do not understand, or only half understand. Now and then we seem to hear a voice, but as soon as we hear it, it dies off into an inaudible whisper. One or two men of sensitive heart and hearing have been able to understand much of what she has said. Such men were Chaucer, and Shakespeare, and Wordsworth, and Jean Paul, and of their kith and kin was Thoreau. Such a man ought to have had something to say to his generation. He had; and he said something, but all too little. What he said, and the manner of his speech and his life, Mr. Page now tells us.

One could almost have been sure that Thoreau was born not far from Hawthorne and Emerson. He began his life at Concord, in 1817. We see something of the peculiar reason of his intellect in the fact that his father was a French immigrant, and some prophecy of his future life in the history of its earlier years. He was an irregular worker, and he lived, apart from his fellow students at Harvard, a solitary life. After a "spell" at school teaching he took to land surveying, in which he was proficient—a somewhat strange fact, we take it. When on a tour we find him reading Virgil and Wordsworth, and perhaps by their aid taking kindly to Nature, which he now begins to describe with warm and vivid sympathy. That love grew. He built a house in a wood, which he well describes, and here he lived a somewhat primitive life. Of this our author says:—

Having now but few human companions, in the shape of occasional visitors—Emerson, one of his nearest neighbours, amongst them—he honestly tried what the lower creatures could do for him. And soon he and they were on the most intimate terms. The fishes came, as it seemed, into his hand if he but dipped it in the stream; the mice would come and playfully eat out of his fingers, and the very mole paid him friendly visits; sparrows alighted on his shoulder at call; pheasants built in his shed; and the wild partridge with her brood came and fed quietly beneath his window as he sat and looked at them.

Thoreau's description is too detailed for us to quote, but it shows what is always true, yet nearly always forgotten, that if you love you will be loved;—how, very often, you must give before you get, as the Saviour Himself had to do, who "first loved us and gave Himself for us." Thoreau gave his love to all animated nature around him. Well, after all, we must quote a little bit, with Mr. Page's own reflection:—

"It is remarkable how many creatures live wild and free though secret in the woods, and still sustain themselves in the neighbourhood of towns, suspected by hunters only. How retired the other manages to live here! He grows to be four feet long, as big as a small boy, perhaps, without any human being getting a

* *Thoreau, his Life and Aims. A Study.* By H. A. PAGE. (Chatto and Windus.)

glimpse of him. I formerly saw the racoon in the woods behind where my house is built, and probably still heard their whinnying at night. Commonly I rested an hour or two in the shade at noon, after planting, and ate my lunch, and read a little by a spring which was the source of a swamp, and of a brook, oozing from under Brister's Hill, half-a mile from my field. The approach to this was through a succession of descending grass hollows, full of young pitch-pines, into a larger wood about the swamp. Here, in a very secluded and shaded spot, under a spreading white-pine, there was a clear firm sward to sit on. I had dug out the spring, and made a well of clear grey water, where I could dip up a pailful without soiling it, and thither I went for this purpose almost every day in midsummer, when the pond was warmest. Thither, too, the woodcock led her brood, to probe the mud for worms, flying but a foot above them down the bank, while they ran in a troop beneath; but at last, spying me, she would leave her young and circle round and round me, nearer and nearer till within four or five feet, pretending broken wings and legs, to attract my attention, and get off her young, who would already have taken up their march, with faint wiry peep, single file through the swamp, as she directed. Or I heard the peep of the young when I could not see the parent bird. There, too, the turtle-doves sat over the spring, or fluttered from bough to bough of the soft white pines over my head; or the red squirrel, coursing down the nearest bough, was particularly familiar and inquisitive. You only need sit still long enough in some attractive spot in the woods that all its inhabitants may exhibit themselves to you by turns."

He draws his brute friends towards him as if by secret magnetic attractions, and never seems to fail in the long run in finding what he seeks. One of his friends has given an almost ludicrous account of his helpless endeavours to free himself from the society of a squirrel of a peculiar species which he had taken for a time in order to observe its habits and mode of movement. More than once he conveyed the little creature to the tree from which he had taken it, but it immediately returned to his hand, sat there, and declined to betake itself to its old haunts—at length hiding its head in the folds of his waistcoat: a demonstration he could not resist. He therefore marched his pet back to the hut.

This is quite as marvellous and quite as touching as some of the stories told of St. Francis.

The charm of sympathy is here, which those whom we call brutes and beasts can detect much more keenly than some other brutes and beasts that walk not upon four legs, but upon two. Mr. Page quotes Channing and Emerson concerning him at this point. You know what they would say of such a friend. Emerson says that his power of observation seemed to indicate additional senses; but that was not it. It was only the ordinary senses that we all have, made acute by love. Do we not know of that in our everyday experience, and, as well, how hate will also sharpen both the spirit and all its faculties? Thoreau had another of Nature's characteristics—a calm and undisturbed patience. Emerson tells us of this, and how, thereby, he conquered knowledge.

Much of Mr. Page's work is filled with quotations from Thoreau's writings. Necessarily so, because there is really very little to tell of the man excepting what he has told us himself, and these writings are the man. He went to the Maine Wilderness—a place virtually untrodden by man. Here he became ecstatic, and exclaimed, "What a place to live, what a place to die and be buried in!" His description of this wood is the description of a post-painter. Here Mr. Page directs attention, and rightfully, to Thoreau's "severe idealism," which we may understand as meaning severe truthfulness. That is a common characteristic of his class, but, unhappily, of few other classes. Nature seems to teach this better even than most human theologues. And with that is associated most recognised human virtues. Thoreau left his house in the woods to become a lead-pencil maker—that being his obvious duty on the death of his father; and therefore a walk which, though distasteful, was not to be shrunk from. So we find him of severe truth concerning the relations of man to man. He early became a deliverer of slaves from bondage, throwing himself with simple but strong courage into the anti-slavery movement, when, to be a pronounced anti-slavery man in America, was to be just such as a pronounced political Dissenter is now in England. In this direction he was a special power, and was the first to range himself beside John Brown, doing here, what he greatly disliked to do—standing upon the public platform. What a characteristic utterance this is:—

I am here to plead his cause with you. I plead not for his life, but his character—his immortal life; and so it becomes your cause wholly, and not his in the least. . . . I see now that it was necessary that the bravest and humanest man in the country should be hung. Perhaps he saw it himself. I almost fear that I may yet hear of his deliverance, doubting if a prolonged life, if any life, can do as much good as his death.

And this, after Brown was hung:—

For my own part, I commonly attend more to nature than to man, but any affecting human event may blind our eyes to natural objects. I was so absorbed in him as to be surprised whenever I detected the routine of the natural world surviving still, or met persons going about their affairs indifferent. It appeared strange to me that the "little dipper" should be still diving quietly into the river, as of yore; and it suggested that

this bird might continue to dive here when Concord should be no more.

I felt that he, a prisoner in the midst of his enemies, and under sentence of death, if consulted as to his next step or resource, could answer more wisely than all his countrymen beside. He best understood his position; he contemplated it most calmly. Comparatively, all other men, North and South, were beside themselves. Our thoughts could not revert to any greater, or wiser, or better man with whom to contrast him, for he, then and there, was above them all. The man this country was about to hang appeared the greatest and best in it. . . . Nothing could his enemies do but it redounded to his infinite advantage—that is to the advantage of his cause. They did not hang him at once, but reserved him to preach to them. They did not hang his four followers with him; that scene was still postponed; and so his victory was prolonged and completed.

On the day of his translation I heard, to be sure, that he was hung, but I did not know what that meant; I felt no sorrow on that account; but not for a day or two did I even hear that he was dead, and not after any number of days shall I believe it. Of all the men who were said to be my contemporaries, it seemed to me that John Brown was the only one who had not died. I never hear of a man named Brown now—and I hear of them pretty often—I never hear of any particularly brave and earnest man, but my first thought is of John Brown, and what relation he may be to him. I meet him at every turn. He is more alive than he ever was. He has earned immortality. He is not confined to North Elba nor to Kansas. He is no longer working in secret. He works in public, in the clearest light that shines in the land."

Here you get down to primary formations in Thoreau's character. It is moral granite, firm as the foundations of the earth itself.

We do not like to tell too much of this rare and singular character. The reader should go to Mr. Page's story for it, in which he will find a character rare as beneficial, if one not altogether to be copied—supposing anyone could copy it. Thoreau died in 1861, loved ardently by a few, understood by very few, but known scarcely at all. Yet now he has found his wider sphere, as Mr. Page introduces him to the generation that has succeeded him.

Much in Thoreau reminds us more especially of Jean Paul. Richter, too, could get companionship in Nature, while yet opening his heart also to man. As he says, "When our fellows forsake and wound us, the sky and the earth, and the little blooming tree, open their arms and take us to them; the flowers press themselves to our wounded hearts, the streams mingle in or tears, and the breezes breathe coolness into our sorrows." So would have said Thoreau. It is strange, yet significant, that we are really beginning to have the capacity to understand such a man.

UPPER EGYPT.*

The high terms in which Dr. Schweinfurth speaks of Dr. Klunzinger as a traveller and an observer would be enough to recommend his book. Dr. Klunzinger resided for a lengthened period at Koseir, on the Red Sea, and he furnishes us with a graphic account of the daily life in that town and its neighbourhood. He tells us—"When I left Europe in 1863, with the special object of making zoological investigations and collections on the Red Sea, I resolved not to confine my observations to animals, but to become acquainted with my whole surroundings; for, as Humboldt says, one can only enjoy what one understands. Since that time, from 1863 to 1869, and, with a break of a few years spent in Europe, from 1872 to 1875, I lived at the little Upper Egyptian seaport of Koseir, on the Red Sea, as sanitary or quarantine doctor, appointed by the Egyptian Government, but was also much occupied on private and official business in the neighbouring portion of the Nile Valley, corresponding to the ancient Thebaid and the present *mudirijeh* of Keneh." In one thing Dr. Klunzinger does not follow some recent writers and describe the Felaheen as enjoying a kind of idyllic existence. "The Felaheen are only to be compared with the dregs of our lowest social strata, and looked at from this point of view, they cannot but appear to us worthy of admiration. Deprived of almost all means of self-cultivation, and without any pattern of morality above them worthy of being imitated, they grow up quite like savages. Nevertheless we see them excelling in several virtues which only the wisest among us practise, and that only with an effort. Their life is the most regular and orderly possible, and they are the most courteous and mannerly people in the world."

Dr. Klunzinger aims rather at giving a series of pictures than at exhaustively presenting figures or statistics. He has nothing in common either with Mr. McCoan or Mr. De Leon in his

* *Upper Egypt; its People and its Products. A Descriptive Account of the Manners, Customs, Superstitions, and Occupations of the Inhabitants of the Nile Valley, the Desert, and the Red Sea Coast, with Sketches of the Natural History and Geology.* By C. B. KLUNZINGER, M.D. With Prefatory Notice by Dr. GEORG SCHWEINFURTH, author of the "Heart of Africa." (Blackie and Son.)

method. He takes you by the hand and leads you out to brush shoulders with the "great man" through the bazaar with its babble of voices; points out to you the coffee-house and the curiosities; and leads you into the slave-market, where the Galla girls and the fair Circassians are still to be bought. Here is a skilful picture:—

Having become acquainted with the general features of bazar life, let us step aside and enter some shop or other in order that we may quietly, and at leisure, observe how the current of street life flows on. The owner gives us a friendly invitation to seat ourselves beside him on the shop-bench, quickly orders refreshments from the neighbouring coffee-house, and offers us a chibouk. Man after man crosses the open doorway as we gaze; our thoughts begin to become dreamy, we see passing bodily before us all the figures that stirred our enthusiasm in our youthful days when we read the Arabic stories of the Thousand and One Nights. There is Ali Baba, who discovered the cave of the Forty Thieves; there the old cobbler Baba Mustafa; there the merchant Ali Chuge, who concealed his money in olives; there the fortunate Aladdin, who found the wonderful lamp; there are they all, the Hassans, the Hossens, the Ibrahims, the Ahmeds. It is more than ten hundred years since Harun er Rashid rustled past; many a thing is changed in the great world since; no mighty Khalif rules any longer over the faithful; but the people, at least those who speak the Arabic language and profess the religion of Islam, do not differ notably in speech, dress, and habits from the type of their ancestors. We shall even go farther. Let us pick out at random a man belonging to the common people of Upper Egypt and divest him of his modern outer dress (loose skirt and turban); let us strip him of his undoubtedly thick varnish of Mohammedanism, or it may be of Christianity, take from him his pipe, his coffee, and his beard, and there stands before us a genuine native of Kemi. He will be sure to exhibit the same slim yet strong limbs, the broad chest, the same type of face with its broad cheeks, projecting lips, wide nostrils, and almond eyes; also the same solid shaven head, and in spite of all the buffets of Fate, at bottom the same inherited nature. In Upper Egypt, too, we find, lastly, a multitude of individual customs and usages dating from the great Pharaonic period, which have partly been transmitted directly by tradition, and partly have become naturalised in Islam indirectly through Judaism.

The coffee-house is a prime necessity in the life of the East, and Dr. Klunzinger describes it for us:—

The frequenters of the coffee-house are of the poorer sort, such as artisans, petty shopkeepers, attendants on public offices, Turkish soldiers, seldom a peasant. The civilian prefers the floor, and despises the chair standing beside him, leaving it to the more honourable customers, the Turkish soldiers to wit. One man finds it exceedingly comfortable to assume a crouching position intermediate between sitting and standing, with his knees much bent, so that his hands came within a few inches of the floor, but do not touch it; another in a similar position supports himself on the floor with his legs bent and his arms clasped round them; a third sits with his legs crossed in the well-known position in which tailors sit. This, as well as the squatting position on the floor, was common among the ancient Egyptians, and is a genuine Oriental custom. They, however, were fonder of sitting upon chairs and tasteful fauteuils, and were accustomed to sit resting upon one knee, a practice which is never observed now, possibly for religious reasons, since it is held that one ought to kneel and prostrate himself before God alone. In the one hand the guest holds the small cup containing the hot coffee, tasting and sipping the beverage, in the other the long pipestem with the broad smooth amber mouth-piece to his mouth. Here a customer has laid himself down on his side, resting his head upon his elbow, the feet carelessly stretched out; there another has sunk into a deep slumber. Over there is a group of domino players lying on their bellies; in the background a rakish fellow may be noticed dallying with a hetera.

From time to time a peculiar gurgling, bubbling sound is heard; it proceeds from the nargileh or hookah, a kind of tobacco-pipe which has scarcely established itself anywhere but in the East. A person who gives himself up to this enjoyment smokes from the chest. The smoke from the tobacco rises with a slight noise through the water in the hollow of a cocoa-nut, and being thus purified is sucked through the tube or stem, which is either flexible or made of a reed. It penetrates deep into the lungs of the smoker, and only a small portion issues from the chest again in the next expiration.

This is a picture of the slave-markets.—

The slave-dealers have ordinarily their depots in the public hosteleries. We intimate our intention to make a purchase, and are conducted into the court of such an establishment. There we find some Saubli girls, with skins of deep-brown colour, occupied in pounding in a large wooden vessel the kind of grain called *ducken*, which forms the basis of the Soudan bread, and which has been brought by their masters from their native lands. They do not much concern themselves to cover the nude portions of their persons, which are already pretty fully developed. A smaller negro girl wears nothing else than a girdle of tufts. A carefully-veiled Abyssinian miss is brought before us, a Galla girl, the noblest of all coloured races; the owner points to her graceful limbs, uncovers her agreeable brown face with its large speaking eyes, and is prepared for all the investigations of the purchaser. He next opens the mouth of a little Moor who is among them that his white teeth may be inspected, and draws our attention to his plump and firm thighs. The prices mentioned to us are: for a male slave of black race 8*l.* to 14*l.*, and for a female 12*l.* to 16*l.*; for a male Abyssinian or Galla (of brown colour) 16*l.* to 20*l.*, for a female of the same race 18*l.* to 26*l.*; for a white Circassian woman not less than 100*l.* to 200*l.*

There is one point on which, in spite of his favour for the fellah, Dr. Klunzinger is at one with those who look at him with a less consi-

derate eye. It is his aversion to the detested taxes. Dr. Klunzinger writes:—

The Fellah (and it was the same among the ancient Egyptians, at least in later times) will rather be beaten till the blood flows than voluntarily pay the detested taxes to the Government; and he boasts of this as an act of heroism. Not unfrequently, after getting all the flesh of his body made tender by repeated scourging, he slowly drops the money demanded out of his mouth, where he had concealed it. An extortionate system of taxation has been the order of the day in the land of the Nile from the earliest times; but while formerly the sums extorted only went to benefit the rulers, now it must be confessed a large share of them is expended for the good of the country. The peasant, to be sure, is unable to see of what use the schools are, and scarcely appreciates the value of the new canals, bridges, and railways. His children and children's children will get the benefit of them; he knows only the suffering that he has to undergo to meet the demands of the Government.

Forced labour, people in Egypt say, is quite as indispensable as the kurbag. It also is formally abolished, but is nevertheless maintained even more actively than ever. To be sure the services exacted by the Government ought by law to be paid for by the Government officials. For carrying goods through the desert, for example, the camel-driver receives the medium pay current at the time. But the country people, who are from time to time levied *en masse* and forced to labour on public works, assert that they receive either none at all or very little of the pay due to them, which passes through the hands of the Government officers and the village mayors. Without resorting to compulsion, or paying excessively high wages, the Government could not get labourers for public works, for the peasant and the labourer carefully avoid as much as they can all connection with the Government. Those who can read and write are declared to be exempt from liability to forced labour, at least in their own persons.

The inhabitants of the desert are quite as graphically sketched as the fellahs; and to those who wish to get a good idea of the life in Upper Egypt by the pleasantest method of picture and narrative, we can conscientiously recommend Dr. Klunzinger's book, which, we should not omit to add, contains a number of small but characteristic and helpful illustrations.

SCHOOL BOOKS.

Shakespeare. By EDWARD DOWDEN, LL.D. (Macmillan and Co.) This is one of the excellent Literature Primers edited by Mr. Green, and is a fitting companion to the English Literature of the Rev. Stopford Brooke. It contains a short account of the Elizabethan drama, the theatres, actors, writers, and performance of a play. This sketch is just one that will interest young persons, and is calculated to send them to larger works. A Life of Shakespeare follows, in which we have the usual conjectures doing duty for historical fact. We do not know, but "we may be sure," Shakespeare went to the free grammar-school, "The boy may have been taken to see the entertainments in the Guildhall." This is very harmless, but it is not very historical. All that is known of the great dramatist is told, and told well. The chapters on the early editions and the methods of discovering the dates of the plays seem to us out of place in a primer. These inquiries might be postponed, and their space occupied by a fuller description of the plays, and a few quotations. Dr. Dowden is an accomplished critic and a faithful student of Shakespeare, but we venture to suggest that in a little book intended primarily for schools the repeated application of the rhyming test to determine date or authorship will be found a perplexity to the young readers, and not always a matter of interest to their seniors.

The Book of Poetry for Schools and Families. (Revised Edition.) *The Junior Book of Poetry.* By Dr. WILLIAM DAVIS, B.A. (Simpkin and Marshall) These are two excellent collections of poetry which may be used as reading-books, or for purposes of recitation. The larger of the two contains a few pages of *gems*—a selection of short passages which may enrich the memory of a learner as well as gratify the taste of a reader. Both works have notes which explain any difficulties in the text, or give some account of the author from whose works the quotations are made.

Aids to the Study of the Books of Samuel. By EDWARD HODSON, M.A., &c. Book II. (London: W. Wells Gardner.) This little book consists of a *precis* of each paragraph in the Second Book of Samuel, then of notes which explain the text, and finally of a number of questions taken from examination papers. The book is well adapted to pupil teachers and students in training colleges, as well as to those preparing for middle-class examinations, whenever this subject is taken by the examiners.

Arithmetic for Use in Schools and Colleges. Especially Helpful to Pupil Teachers and Students Preparing for Examination. By the Rev. J. BARTER. (London: Daldy, Isbister and Co.) We have gone through this book carefully, and quite endorse the statement of the title-page. It will be found of the greatest service to teachers,

whether preparing themselves or their pupils for examinations.

The Gospel According to St. Mark, with Notes and Introduction. By the Rev. G. F. MACLEAR, D.D. (Cambridge University Press.) This is the first volume of a series entitled "The Cambridge Bible for Schools," the general editor of which is Dr. J. S. Perowne. Its existence is due, like so many series at the present time, to the University local examinations, and, judging from the prospectus before us, we have no doubt it will answer its purpose. In all cases the text of the Authorised Version will be used, though whenever there are marked differences in the various manuscripts, as in the last chapter of St. Mark's Gospel, they will be discussed in the notes. This volume is admirably edited, and one that we commend to the notice of teachers of National and Board schools, as well as to those who prepare pupils for the University local examinations.

A Critical Lexicon and Concordance to the English and Greek New Testament. By the Rev. ETHELBERT W. BULLINGER. (London: Longmans and Co.) The design and use of this volume may be stated in the author's own words. He says:—

The design of this work is to give every English word in alphabetical order, and under each the Greek word or words so translated, with a list of the passages in which the English word occurs, showing by a reference figure which is the Greek word used in each particular passage. . . . It is clear that many useless arguments would be saved if it were known precisely what is the exact meaning and force of the words. The Christian would not confine his *standing* with his *state* if he knew that in Eph. i. 6, the word *accepted* denoted that which God has made us by grace, lovely and acceptable, and that in 2 Cor. v. 9, we labour that we may be accepted of Him, denoted simply *well pleasing*. He would see at once that we do not and need not labour to become accepted, but that we do labour to please Him well because we are accepted.

Having examined the volume very carefully we can testify that the work has been conscientiously and thoroughly done. The book is a valuable contribution to the critical study of the New Testament among the many Sunday-school teachers and others who have scarcely any, if any, knowledge of Greek. They will find this the most practical introduction to the language. The appendix B should be first studied for the elementary grammar, and the body of the work afterwards used as a store of examples. The work seems to have been purely a "labour of love," and is deserving of a large reward in the increased study of the words of Scripture which we trust will result from its publication.

THE LONDON SCIENCE CLASS BOOKS.—ELEMENTARY SERIES.—Edited by Professor G. C. FOSTER, F.R.S., and PHILIP MAGNUS, B.Sc., B.A.—*Thermodynamics.* By R. WORMELL, D.Sc.—*Astronomy.* By ROBERT S. BALL, LL.D. (London: Longmans and Co.) This new series of science class books deserves the attention of teachers in elementary schools. The names of the editors will inspire confidence, and these two volumes will show how thoroughly the plan devised by them is carried out. The books are well printed, strongly bound, and are very cheap; so that in every respect they are adapted to class teaching.

Xenophon's Anabasis of Cyrus. Books III., IV. By the Rev. W. TAYLOR, M.A. (London: Rivingtons.) Of the plan of this edition of the "Anabasis" we gave a full explanation at the time of the publication of the first two books. The present volume is constructed on the same design; the general introduction, the short Greek Syntax, and the map being common to both volumes. As in the former, so in these two books, the text is broken up into paragraphs, the general sense of which is given in English head-lines. References are given to the Greek Syntax, and explanatory notes are also added. This edition is one of the best introductions to the study of Greek which a schoolboy could desire; and is a pleasant companion for a man who may almost have forgotten the Greek of his school-days.

BRIEF NOTICES.

Phoebe, Junior. A Last Chronicle of Carlingford. By Mrs. OLIPHANT. (Hurst and Blackett.) Many will welcome this cheap edition of "Phoebe, Junior." In spite of its lack of knowledge in certain details of the life with which it is chiefly concerned, and which we indicated at some length when reviewing the three-volume form, it is full of well-directed satire, and is penetrated from first to last by that subdued cynicism, which, whether for good or evil, has recently grown greatly upon Mrs. Oliphant. It is an evidence of a certain impartiality in her that, if she makes a caricature of Mr. Copperhead, the millionaire Dissenter, she does the very same to his cultured rector in "A Rose in June." Mrs. Oliphant is, in this respect the "disinterested artist," and we are ready to forgive

much to her; but just as an efficient popular account of Dante cannot be written without long study and research, and a patient attempt to master his conceptions, scientific, religious, and other, so neither can faithful portraits of typical Dissenters be drawn without longer severe thorough study than Mrs. Oliphant seems inclined to give. Haste seems Mrs. Oliphant's great enemy—for nobody nowadays doubts her genius—but even in Mrs. Oliphant's case as in others, the injury that she is doing to her own fame will be felt by her more heavily in the future than it is to-day. But Phoebe, Junior, herself is so winning, brightsome, and worldlywise that we cannot but like her, and here once again we plainly say so.

"*Them Boots.*" By WILLIAM GILBERT, author of "Shirley Hall Asylum," &c., &c. (Daldy, Isbister, and Co.) Mr. Gilbert has here given us another of his studies of abnormality of mind, and delusion, and, as in "Dr. Austin's Guests," he has associated it with much quaint humour. He has confronted, too, the difficulty of aiming a blow at certain "vested interests," but we are not sure that in this he is quite successful, and has not injured his story as a story. It is that of a poor woman, Mrs. Rigton, who has served a long period of imprisonment and is now under ticket-of-leave, working in a refuge. Going home one night, the old appropriate instinct asserts itself on seeing a very fine pair of boots—"Them Boots"—at a shop-door, and she takes them, to find, according to her own feeling, that no sooner has she put them on, than an unappeasable craving for drink comes on her—"Them Boots," in fact, becoming a will for her and conducting her to the public-house for gin. The company she meets there, and the difficulties she brings upon herself, are told with all Mr. Gilbert's dry, matter-of-fact art, which goes for so much in this style of fiction; no less than the account of her interview with the superintendent next morning, and with the clergyman the following day, in which the doctrine of "original sin" is certainly touched in a new and quaint way. Mrs. Rigton, to relieve her conscience, or rather to assure her safety from gin, as she fancies, begs the superintendent to have "Them Boots" returned or honestly paid for. This is managed, but not to Mrs. Rigton's relief, and at length, after they have dragged her oncemore into undesirable associations, she sells them to a Jew-broker, whose wife soon suffers from the fatality charged upon "Them Boots," by Mrs. Rigton. And so we follow "Them Boots," till we find a considerable number of persons unknowingly linked together in evil fortune through the possession of them. Mr. Gilbert shows a good deal of resource and cleverness in his own line; but we think he would have been more successful had he told the story with less of detail, and in a more suggestive manner. His purpose is to direct a blow against the drink-traffic in some of its phases, and to secure a reduction of public-houses; but much and earnestly as we desire such a result, the answer to his pleadings in this case we feel is easy—too easy—since we do not legislate in view of cases so wholly exceptional, and we fear unreal, as we are here concerned with. In a word, we cannot imagine the book having the least effect on a single brewer, distiller, municipal councilman, or member of Parliament. The result is, Mr. Gilbert should not have burdened his story with so definite a purpose.

The Sale of Callowfields. By Mrs. PROSSER. (Religious Tract Society.) Mrs. Prosser has written better tales than this, as any reader of the Religious Tract Society's periodicals, in one of which this appeared, can testify. Here the plot is rather clumsily and abruptly put together, and there is only one really good character in the tale—that of a French abbé, which is, however, really good. Keziah is a very feeble imitation—in one aspect of her life—of Mrs. Malaprop—a character that does not bear a weak repetition.—*Violet Fletcher's Home Work.* (Religious Tract Society.) A somewhat old-fashioned tale, with somewhat antediluvian wood-engravings—one of which is most certainly out of place. But the tale, as a whole, we like, and think it may do good amongst young ladies who are inclined to fussy piety that exhausts itself in public work, and has nothing left for home. Violet's was of the opposite kind. The contrast between her and her friend is very well conceived.—*Bible Tales for Little Readers*, by GUY GUMBERLAND (Relfe Brothers), has just reached us, but, we suspect, a little after time. Never mind. We can say that the tales are simply told, if not with much originality.—*The Light of Life.* Compiled by R. J. ELLIS. (Elliot Stock.) This is a book which one wonders has not been thought of before. It consists of a classification of the words of the New Testament with respect to all forms of Christian duty and

life—such, for instance, of parents to children, and vice versa, of persecution, and other trials; of charity, of temperance, of beneficence, etc. Mr. Ellis, who is a missionary in Bengal, has very skilfully performed his task.—*Life and Death*, etc. (Elliot Stock.) This little work consists, to quote the sub-title, of a reply to the Rev. J. Baldwin Brown's "Lectures on Conditional Immortality," by the Rev. EDWARD WHITE, with three letters on the same subject by the Rev. Samuel Minton. They are all reprinted from the *Christian World*. Mr. White says—"Inasmuch as they offer a brief explanation of the leading doctrines taught by those who hold to the faith that man owes his immortal life, not to descent from Adam, but to Redemption, and at the same time deal with the principal objections made to that faith by popular preachers, it has been thought well to reprint them in a more permanent form as a manual for inquirers." The controversy with which they deal is beyond our scope, but Mr. White's little book will be serviceable as containing an epitome of doctrinal views on a vital question that is just now the subject of keen controversy.—*Geoffrey Olivant's Folly.* By Mrs. G. L. BANKS. (J. W. Allingham.) Geoffrey Olivant was a shipowner, who did not insure his ships, and was therefore ruined. His son-in-law did not insure his house and stock, and was also ruined, &c. The tale is as skilfully told as Mrs. Banks can tell it. The reader can see the moral.—*Ritualism of the Middle Ages*, by ANGLICUS (Houghton and Co.), is a very good historical account of the Pagan origin of many ecclesiastical ceremonies. The matter, of course, is not new, but it is well put together. We decline to accept all that the author says, and in some matters should go beyond him.—We are glad to see JULES VERNE'S *Fur Country* (Sampson Low and Co.) published in a popular and cheap form. It is one of the best of that wonderful author's wonderful books.—*The Victoria Cross in the Crimea*, by Major. KNOLLYS, F.R.G.S. (Dean and Son), is an account of the acts of bravery performed by officers and men during the Crimean war, which entitled the doers to the distinction of the Victoria Cross. Major Knollys has gathered his materials together with great pains, but his style is a little too stiff for the purpose. The fidelity of his description, however, is unexceptionable, and we have no doubt that his work will be a welcome one in soldiers' mess-rooms and libraries.—*The Mission of the Apostles* is the title of a vigorous and eloquent sermon by the Rev. EUGENE BERSIER, preached recently at Paris, and now translated by Miss Amelia Gurney. (Religious Tract Society.) The best feature of the sermon and one which gives to it a distinct value, is the finely-expressed faith that the mission will be accomplished.—*Those Unlucky Twins*, by ANNETTE Lyster (Griffith and Farran), is a children's tale told with thorough humour and naturalness, and one that old boys and girls with grey hairs on their heads may read and laugh over. If children should think that this is no recommendation we tell them that they are mistaken.—*Ten of Them*, by Mrs. BRAY (Griffith and Farran), is by an author well known to many of us—so well known that we read all that she writes of which we can hear. The "ten" of this tale are admirably sketched and their adventures thoroughly well told.—*Leslie's Scholarship* (Religious Tract Society) will tell boys how they may win prizes—nay, how they may be sure to win them. The secret is an open one, and yet, we daresay, some who may read this tale may not have thought of it before.—*Playing at Settlers, or the Faggot-house*, by Mrs. R. LEE (Griffith and Farran), is a tale for healthy-minded boys, although girls play quite as great a part in it as do boys. It has some romantic adventures and good characters.

Miscellaneous.

THE LAMBETH BATH MEETINGS.—On Saturday evening the sixteenth season of the above meetings was opened by Alderman M'Arthur, M.P. The Rev. G. M. Murphy read a brief report, from which it appeared that by the aid of Mr. Samuel Morley, M.P., the pastor and congregation of the Borough-road Congregational Church were once more about to resume the meetings which had already given such satisfaction to the working classes in the Borough. An attractive programme was announced for the coming season. Subscriptions were solicited because, although Mr. Morley continued to pay the rent, there were other expenses which had to be met by subscriptions. The Chairman warmly enlivened the object of these meetings, which was to provide the working classes with elevating and innocent amusements, and he was glad to see that the people took a warm inter-

est in them. (The whole area of the bath was densely filled). A large employer of labour had within a few days told him that the opportunities of comparison lately afforded only convinced him that the English working man was superior to any other working man in the world. He was now getting educated, and he (Alderman M'Arthur) rejoiced to learn that one of the City companies was about to found a University scholarship for technical education. Sir J. C. Lawrence, M.P., moved a resolution, recognising the value of the meetings, and concurred in the chairman's sentiment, both as regarded the importance of technical education, and the superiority of the English Sabbath to the French Sunday. He also spoke in approving terms of the efforts which were being made to provide the working classes with a superior style of dwelling-house. The motion was seconded by Mr. E. Clarke, and carried unanimously. Another resolution, which was moved by Mr. A. Dunn, recognising the expediency of discouraging the use of intoxicating drinks, was also carried unanimously. Mr. Dunn, when moving this resolution, warmly recognised Mr. Morley's generosity in helping the working classes of Lambeth to obtain innocent and temperate amusement. Vocal music, supplied by the choir of the Borough-road Church, occupied the remainder of the evening.

THE LAKE NYASSA MISSION.—The *Leeds Mercury* publishes some interesting extracts from the diary of Mr. H. B. Cotterill, son of the Bishop of Edinburgh, and a member of the Lake Nyassa Mission, giving an account of exploration of Lake Nyassa to about 11 deg. 35 min. south latitude. Mr. Cotterill left Livingstonia in the Herga with a boatman from the Scottish Established Church Mission and six natives on June 1, taking about 500 worth of cloth beads and a good store of provisions. On the 8th they were caught in a violent storm, in which the natives behaved with as much pluck and coolness as British sailors. About 340 lb. of ivory were bought at prices varying from 1s. 6d. to 3s. per lb., according to the size of the tusk. Mankambira's country, which was visited, is described as a very productive country. There is not much maize, but very fine bananas, cassava, to any extent, and sugar-cane. The Nyassa people were very timid and suspicious at first, but friendly afterwards. Mankambira came several times. On his last visit he brought a small tusk as a present, on condition that Mr. Cotterill would ask the English to come and settle in his country. He promised to do so, and tried to impress on the chief the motives that brought them there, and told him to cultivate as much cotton and sugar-cane as possible. Mankambira pointed out a site on the slope of a hill, saying, "It is yours." It seemed a good site. There was good timber on the hill, and a stream at the foot. After serious difficulties and some perilous adventures the expedition reached Livingstonia on July 12th. The Bishop of Edinburgh writes that his son saw no slave gangs, but had many proofs that the slave-trade was going on; in fact, he was often asked whether he would not buy slaves as well as ivory. On returning to Livingstonia he found letters from England requesting him to go to the north of the lake, and thence travel across eastwards to the sea, to explore the country and meet the road party working from the coast. When he wrote last he was making preparations for this, and was about to set off with Captain Elton and party.

Gleanings.

A man declares that it is impossible for him to keep out of trouble, for in the best of times his business drives him to the wall. He is a bill-poster.

"Have you poached eggs?" inquired a customer of a coloured restaurant-keeper in Mississippi. "Yes, sah. All our eggs is poached—leastways de chickens dat laid um is," was the reply.

A young lady the other day, after a summer shower, was heard to exclaim: "What an elegant trimming that rainbow would make for a white lace overdress!"

It appears from a return made by the Board of Trade that the percentage of storm warnings justified by subsequent weather last year was 83.9. This was higher than in any previous year.

Jupiter and Venus will be near each other in the constellation Sagittarius for rather more than an hour after sunset this week. Their conjunction will be at four a.m. on the 10th inst., at the apparent distance of 2 deg. 42 min.

Greenland has no cats. Imagine cats in a country where the nights are six months long. A scientist says that cats born 7300 feet above the sea are deaf. The altitude at which they are born dumb is what people would generally like to know.

Gustave Doré has lately bought a villa on the outskirts of Paris, and has written up over the entrance the musical notation, "Do, Mi, Si, La, Do, Re." This being properly interpreted is, "Domicil à Doré."

LADIES' DRESSES.—It is not often that France borrows dress from England, but I understand that the latest importations for winter wear include a variation of the Ulster as adapted to the Paris model. Of course it is for ladies' wear, and so admits of ingenuity and amplification. Lapels, buttons, button-flaps, and button-holes run up the back. The belt buttons behind. The collar buttons behind. The pockets are behind, and a watch-pocket is stitched over the wearer's shoulder.

blade. The result is novel, and necessarily fascinating. For the last two years we have seen ladies' scarves tied, not under their chins, but under their back hair. Fashion, like everything else, advances in an age of progress. It has long turned ladies' heads. It seems now bent on turning their bodies. —*Mayfair.*

LORD BEACONSFIELD'S DICTION.—It has been noted that recent Queen's Speeches under a Conservative Government have been less marked by literary inelegancies than the same interesting productions when put forward under Liberal auspices. This improvement has been fancifully set down to the superior literary attainments of Lord Beaconsfield. His lordship, it would appear from his letter to Principal Caird of Glasgow University, does not retain this quality of elegance of diction and precision of phrase for his private correspondence. In his letter, stating his inability to take a personal farewell of his constituents, Lord Beaconsfield asks Principal Caird to "assure them that their original confidence, and still more their repetition of their kind feelings, are among the happiest and proudest moments of my life." Of course, nobody's "confidence," however "original," and nobody's "kind feelings," in whatever stage of "repetition," can be "among the moments" of anybody else's "life." The nearest approach to this phrase I can call to mind occurs in the history of the immortal Joseph Prudhomme on the occasion when his company in the French National Guard presented him with a sword of honour. "Gentlemen," he said, "this sword is the brightest day of my life." —*Mayfair.*

EPPE'S CACAOINE (Quintessence of Cacao).—Cacaoine possesses the essential principle of cacao, theobromine, unclogged by excess of nutritives and over-richness, as found in the natural cacao nibs, and in chocolates and prepared cocoas generally. The cacao flavour here becomes almond-like and intensified, and being unsweetened it affords when made an exhilarating warm drink, extremely fluid and refreshing and clean to the palate. Sold only in packets and tins, labelled "James Eppe & Co., Homoeopathic Chemists, London."

HOLLOWAY'S OINTMENT.—Measles, Scarlatina.—These are the first great trials after birth to which our children are subject. Both diseases are very infectious, and both require judicious management. In one the chest, in the other the throat is most likely to suffer, but the mother or nurse will find in Holloway's Ointment a sovereign remedy for these distressing complaints. When rubbed upon the throat, chest, and back, it is absorbed, the respiration immediately becomes more tranquil, the cough less troublesome, the lips grow less livid, the eyes brighter, and the countenance loses that anxious gaze which often forebodes a serious assault on the constitution and nervous system. This invaluable Ointment not only cures the urgent symptoms, but dispels all dangerous sequents.

KINAHAN'S LL WHISKY.—Universally recommended by the Medical Profession. A pure old spirit, mild, mellow, delicious, and most wholesome. Dr. Hassall says:—"The samples were soft and mellow to the taste, aromatic and ethereal to the smell. The Whisky must be pronounced to be pure, well-matured, and of very excellent quality." Wholesale, 20, Great Titchfield-street, London, W.

You can expend your entire income and yet insure its return without further outlay or liability of any kind. On all purchases ask your tradesmen for Coupons of the General Expenditure Assurance Company (Limited). Head Offices, 19 and 21, Queen Victoria-street, E.C.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN'S Zyl-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

TEETH, &c.—THE COMPLETE UPPER OR LOWER SET OF FOURTEEN PURE MINERAL TEETH, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road. Mr. M. E. Toomey, Surgeon-Dentist.

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

Births, Marriages, and Deaths.

BIRTH.

GASQUOINE—Oct. 30, at Rosneath, Oswestry, the wife of the Rev. T. Gasquoine, B.A., of a son.

MARRIAGES.

EASTMAN—HETHERINGTON.—Oct. 30, at the Slough Congregational Church, by the Rev. Samuel Jones, the Rev. P. M. Eastman, of Northampton, to Emily Mary Anne, daughter of Mr. G. C. Hetherington, of Eton Bucks.

BROCK—WILKINS.—Oct. 31, at Offord-road Chapel, Barnsbury, by the Rev. Charles H. Wilkins, of Nottingham, brother of the bride, George William Frederick, eldest son of G. W. F. Brock, of Barnsbury-road, to Eliza Jane, only surviving daughter of H. W. Wilkins, of Stock Orchard-villas, Holloway.

SPENCE—SHERRING.—Oct. 31, at Clapton-park Congregational Church, by the Rev. Samuel Hebditch, James Underhill, eldest son of the late Rev. James Spence, D.D., to Louisa Elisabeth, third daughter of Charles Sherring, Esq., of Chilthorne House, Downs-road, Clapton.

SIMPSON—SWINBORNE.—Nov. 1, at the Independent Chapel, Coggeshall, by the Rev. A. D. Philips, Thomas Simpson, surgeon, of Coggeshall, to Emma, youngest daughter of Thomas Chalk Swinborne, of Mount Park, Coggeshall.

DEATHS.

CHANDLER.—Oct. 28, at Severn-side, New Passage, Bristol, John Moss Chandler, aged 81 years; 50 years medical practitioner in Bristol; 58 years in association with the Church of Christ meeting in Broadmead, Bristol.

SULLY.—Oct. 31, at Raglan House, Lydney, Gloucestershire, in his 34th year, Thomas Sully, J.P., second son of James Wood Sully, of Bridge-water.

Advertisements.

HOME EDUCATION.—A LADY residing in the healthiest part of Malvern, and wishing to Educate her own little Daughters at Home, would be glad to hear of Two or Three others to join them.—For particulars apply to Rev. A. S. Richardson, Castle House, Malvern.

WANTED (after Christmas), by a Lady, a SITUATION as HOUSEKEEPER, or Companion to a Lady, or any place of trust where nothing menial is required. Good references. Address, M. H., Maiden Newton, Dorset.

WANTED, by a YOUNG GENTLEMAN engaged in the City, partial BOARD and LODGING with a family.—Address, with full particulars, to J. A., 7, Crescent-road, Crouch End.

EARNST WORKERS, Members of Christian Churches and good seamen, WANTED as COLPORTEURS. Apply by letter, or personally, from 10 to 5, to the Secretary, Colportage Association, Metropolitan Tabernacle, Newington Butts, S.E.

NORWOOD ORPHAN SOCIETY, for the TRAINING UP OF BEREAVED CHILDREN in CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Treasurer, Watson Osmond, Esq., 60, Fenchurch-street, E.C., and Netherdown, Penge-lane, Sydenham; or the Hon. Secretary, Rev. G. T. Coster, Sunny Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

BELMONT, PRESTON ROAD, BRIGHTON.

Principal—Mr. BURCHELL OUGHTON, B.A. School situated in healthy suburb of Brighton. Principal a Disenter. In 1876 one pupil passed the Matriculation Examination, London University, in Honours. Prospectus supplied on application. References:—Sir Charles Reed Dr. Angus, Dr. Allon, Rev. Paxton Hood, Rev. C. E. B. Reed, Rev. C. Bailhache.

M. CONEVON, Professor at the LADIES' COLLEGE, LAUSANNE, aided by Madame CONEVON, continues to RECEIVE YOUNG LADIES either for study at the College or for lessons at home. Highly recommended by the Rev. H. C. Leonard, M.A., Bourne-mouth, who will send prospectus, &c., on application.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.—ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prize in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER.—JAMES SHAW, Esq., B.A., (London), First in the First-class at both First and Second B.A. Examinations, ASSISTED BY NINE OTHER MASTERS.

There are five Scholarships connected with the College. Boys are prepared for the Universities, the Professions, and for Commerce.

Nine Seniors and twenty-six Juniors, out of a school of a hundred pupils, passed the last Cambridge Local Examination, thirteen with honours—one the first Senior in England, who obtained the Syndicate's prize of £12, the Hatherston Scholarship of £40 per annum, and the offer of the Sizarship given by St. John's College, Cambridge, (to which is added £20 a year) to the FIRST in Greek and Latin.

There is a large swimming-bath on the College premises. For particulars as to Scholarships, &c., apply to the Head Master, or to the Secretary, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton.

AUTUMN TERM from SEPT. 18th to DEC. 20th.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE. Principals—The Misses HOWARD. AUTUMN TERM began THURSDAY, Sept. 20.

THE DIRECTORS of the EAST of ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOPS STORTFORD, will have VACANCIES for Three or Four PUPILS at CHRISTMAS. Early Applications are requested, addressed to the Lady Principal—Miss LEWIN.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE. Established 1829, by the late Mr. Sunderland. Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

MILL HILL SCHOOL, MIDDLESEX. HEAD MASTER—RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—JAMES A. H. MURRAY, Esq., I.L.D. (Edin.), B.A., F.E.L.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.

T. T. JEFFERY, Esq., B.A., late Scholar and Prize-man of Peterhouse, Cambridge; 9th Classic in 1877.

ALFRED ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

ARTHUR ERLEBACH, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE. The MICHAELMAS TERM commenced the 20th SEPT. For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. E. H. MARTEN, B.A., Lee, S.E.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD. ESTABLISHED 1831

For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by competent Masters.

JOHN CROSSLEY, Esq., Halifax, Chairman

W. H. LEE, Esq., J.P., Wakefield, Treasurer.

J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.

Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal. Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

BOOKS.—Second-hand miscellaneous. Catalogue of 5,000, post free for two stamps.—C. Herbert, 60, Goswell-road, London, E.C. Libraries purchased.

"FOR THE BLOOD IS THE LIFE." See Deuteronomy, chap. xii. verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

TRADE MARK—"BLOOD MIXTURE."

THE GREAT BLOOD PURIFIER AND RESTORER.

SKIN DISEASES, Eruptions, Blotches, Ulcerated Sore Legs, Old Sores, Glandular Swellings, Cancerous Ulcers, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Heads, Sore Eyes, Erysipelas, Itch, Scurf, Discolorations of the Skin, Humours and Diseases of the Skin of whatever name or nature, are literally carried out of the system in a short time by the use of this world-famed Medicine.

THOUSANDS OF TESTIMONIALS FROM ALL PARTS.

IMPORTANT ADVICE TO ALL.—Cleanse the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

CLARKE'S WORLD-FAMED BLOOD MIXTURE is sold in Bottles, 2s. 6d. each, and in cases, containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases.—BY ALL CHEMISTS and PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by the Proprietor.

F. J. CLARKE, Chemist, Apothecaries' Hall, Lincoln. Wholesale: All Patent Medicine Houses.

LONDON DEPOT: 150, OXFORD-STREET.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA (which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hemorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY.—"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD.—CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food.—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD.—CONSUMPTION, Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supercedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hemorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D."

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romaine-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s.; 24lb., 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louise Strasse, Berlin, W.; 8, Wallnisch Gasse, Vienna and at the Grocers and Chemists in every town.

Subscription for £400,000 PERPETUAL FIVE PER CENT. DEBENTURE STOCK of the

BANBURY and CHELTENHAM DIRECT RAILWAY COMPANY, authorised by the Company's Act of Parliament, 1877.

This Line will be worked, maintained, and managed in perpetuity by the GREAT WESTERN RAILWAY COMPANY, under an agreement confirmed by Act of Parliament.

By the Act of Parliament authorising the issue of the above-mentioned Debenture Stock, it is enacted that the Great Western Railway Company shall, subject to the provisions of clause 32 of the Act of 1877, as fully set out on page 3 of this prospectus, at the times provided by Article 23 of the said Agreement, pay the proportion of the gross receipts payable to the Company, or so much thereof as may be sufficient to provide for the interest for the preceding half-year, on the Debenture Stock for the time being created and issued under this Act to a separate account of the Company, to be called the Banbury and Cheltenham Direct Railway 1877 Debenture Stock Account.

DIRECTORS.

Chairman and Managing Director,
James Staats Forbes, Esq., Chairman of the London, Chatham and Dover Railway, and Metropolitan District Railway.
Colonel Josiah Wilkinson, Director of the North Staffordshire Railway.
Hew Dalrymple, Esq., Director of the Bristol Port and Channel Dock.
Charles Kemp Dyer, Esq., Lloyd's and St. Albans.
Octavius Ommanney, Esq., Director of the Salisbury and Dorset Railway.

The Directors of the Banbury and Cheltenham Direct Railway Company are prepared to receive applications for £400,000 Perpetual Five per Cent. 1877 Debenture Stock, authorised by the Company's Act of Parliament 1877 to be raised on security of the undertaking.

The interest will be payable half-yearly, on 15th March and 15th September in each year, the first payment of interest becoming due on the 15th of March next.

The price of subscription is par, or £100 per £100 Debenture Stock, payable as follows:—

£5 on each £100 Debenture Stock applied for on application.
20 " " " " on allotment.
25 " " " " on Dec. 1, 1877.
25 " " " " on Jan. 1, 1878.
25 " " " " on Feb. 1, 1878.

100

Interest at Five per cent. per annum will accrue on each instalment from the date of payment thereof, but subscribers may on allotment pay up the whole amount of their subscriptions in one payment, and interest will thereupon be calculated from the date of such payment.

The Banbury and Cheltenham Direct Railway Company is incorporated by special Act of Parliament of 1873.

The Line—about thirty-five miles in length—unites two of the principal main lines of the Great Western Railway system, connecting their Birmingham and Oxford Line on the east with their Bristol and Cheltenham Line, and also with their South Wales Line on the west; opening a short and direct route, and bringing Cheltenham, the West of England, and South Wales into closer connection with London and the Midland and Eastern Counties.

The important local districts to be served by the Railway will be brought into direct communication, and the very large traffic proposed to be accommodated, instead of going, as is now the case, by circuitous routes, will pass over the short and direct route afforded by this Line.

Some idea may be formed of the advantages of this Railway, and of the great traffic it must command, by reference to the following table, which shows the comparative distances by the existing circuitous route, and by this Railway, between some of the most important places to be served by it.

Between	By existing Routes.	By Banbury and Cheltenham Direct Railway.	Saving in Miles.
BANBURY AND CHELTENHAM	98	47	51
BANBURY AND GLOUCESTER	94	53	41
CHELTENHAM AND OXFORD	78	43	35

This saving of mileage between important centres of traffic in Minerals, Grain, Cattle, Timber, Wool, and Agricultural produce is such that large quantities, including the enormous mineral traffic of South Wales, and the ports of Bristol and Gloucester, and places east of Banbury, must pass over the whole length of the Line between Banbury and Cheltenham.

The construction of the Banbury and Cheltenham Line will moreover be specially advantageous to the Great Western Company by enabling them to separate the heavy traffic from the light or passenger trains, and to send it over the new Line at a very great saving of distance.

The Line is more than half constructed, and the first section will, it is anticipated, be completed and opened within twelve months, and the entire Line within one year thereafter.

By an agreement dated the 27th June, 1873, made with the Great Western Railway Company, scheduled and confirmed by the Act of Parliament of 1873, the Banbury and Cheltenham Direct Railway is to be worked, maintained, and managed in perpetuity by the Great Western Railway Company, they paying over to the Banbury and Cheltenham Company 45 per cent. of the gross earnings of the Line until they amount to £25 per mile per week, when it is to be increased to 50 per cent. of such gross earnings.

The Act of 1877 contains the following clause with reference to the working of the Line, by the Great Western Company, and also to the provisions for payment of the interest on the 1877 Debenture Stock now to be issued:—

"Section 32. And whereas by an Agreement made the twenty-seventh day of June one thousand eight hundred and seventy-three between the Company of the one part and the Great Western Railway Company of the other part and scheduled to and confirmed by the Act of 1873 it was amongst other things agreed that the Great Western Railway Company might and would manage maintain repair work and use the Railways of the Company by that Act authorised on the terms and conditions therein specified. Therefore the said Agreement so far as respects the working maintenance and management of the said Railways shall apply to the Deviation Railway and the New Railway by this Act authorised as fully and effectually in all respects as it applied to the Railways authorised by the Act of 1873 and as if the Railways by this Act authorised had been authorised by that Act. Provided always that unless otherwise agreed between the Company

and the Great Western Railway Company nothing in this Act shall affect the rights or liability of the Great Western Railway Company under the said Agreement or render that Company liable to pay out of the gross receipts any greater sum or sums in respect of interest from time to time payable on the debenture debt of the Company than they would have been liable to pay if this Act had not passed but subject as herein mentioned the Great Western Railway Company shall at the times provided by Article 23 of the said Agreement " (half-yearly on 1st March and 1st September in every year, or within seven days after,) " pay the proportion of the gross receipts payable to the Company or so much thereof as may be sufficient to provide for the interest for the preceding half-year on the debenture stock for the time being created and issued under this Act to a separate account of the Company to be called the ' Banbury and Cheltenham Direct Railway 1877 Debenture Stock Account.' "

The total amount of Debenture Stock authorised by the Company's Acts of Parliament of 1873 is £200,000, which was issued in November, 1875; and £400,000 by the Act of 1877, which is now offered for subscription, and ranks immediately after the Debenture Stock already issued and in priority to the whole of the Ordinary, Preferred, and Deferred Stocks, which amount together to £800,000, the whole of which has been subscribed and fully paid up.

With reference to the proportion of the receipts estimated to accrue to this Company under the arrangement with the Great Western Railway Company, the late Mr. Seymour Clarke (for many years Manager of the Great Western Railway, and subsequently the well-known General Manager of the Great Northern Railway) in the Report made by him to the Directors, estimated the Net Annual Income, after payment of interest on the £200,000 Debenture Stock already issued, at a minimum of £48,800 per annum, while the interest upon the Debenture Capital of £400,000 now for subscription will amount to only £20,000 per annum; the estimated Net Receipts of the Railway are therefore considerably more than double the amount required for such interest.

The average value of Five per cent. Debenture Stocks is £125 to £130 per £100 Stock, to which value the present Stock should assimilate as soon as the Railway has been brought into complete working.

Applications, accompanied by the payment of £5 on each £100 stock applied for, will be received on the form enclosed herewith, which can be sent either to the Consolidated Bank (Limited), 52, Threadneedle street, E.C., London, or to the Secretary, at the Offices of the Company, 6, Westminster-chambers, Victoria-street, Westminster.

If no allotment be made the deposit will be returned without deduction; should a less amount than that applied for be allotted to any applicant, the surplus paid on application will be credited in reduction of the sum payable on the amount allotted.

Failure to pay any instalment when due will render all previous payments liable to forfeiture.

Copies of the Company's Acts of Parliament and the Agreement with the Great Western Railway Company, can be seen at the Offices of the Company, where Forms of application can be obtained.

(By Order of the Board)

RICHARD B. LOOKER, Secretary.

27th October, 1877,
6, Westminster Chambers,
Victoria-street, Westminster.

FORM OF APPLICATION.

To the Directors of the
BANBURY and CHELTENHAM DIRECT RAILWAY COMPANY.

Gentlemen,—I enclose you cheque for the sum of £..... being £5 per £100 Stock on my application for..... Pounds Perpetual Five per Cent. 1877 Debenture Stock of the Banbury and Cheltenham Direct Railway Company. I request you to allot to me that or any less amount of the said Stock, and I hereby agree to accept the same, and to pay the balance in respect thereof, according to the terms of your Prospectus dated 27th October, 1877.

Name (in full)
Address
Profession (if any)
Date 1877.
Signature

BANBURY and CHELTENHAM DIRECT RAILWAY COMPANY SUBSCRIPTION for £400,000 PERPETUAL FIVE PER CENT. DEBENTURE STOCK.

CLOSING OF SUBSCRIPTION LIST.

NOTICE IS HEREBY GIVEN, that the Lists of Applications for the above Stock will be CLOSED To-morrow (Thursday), the 8th instant.

(By Order of the Board)

RICHARD B. LOOKER, Secretary.

6, Westminster Chambers,
Victoria-street, Westminster,
3rd November, 1877.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO PURCHASE A PLOT of LAND for FIVE SHILLINGS per MONTH.

With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY.

Apply at the Office of the BIRKBECK BANK, 29 and 30, Southampton-buildings, Chancery-lane. Deposits received at varying rates of interest for stated periods, or repayable on demand.

Current Accounts opened with persons properly introduced, and interest allowed on the minimum monthly balances. English and Foreign Stocks and Shares purchased and sold, and Advances made thereon.

Office hours, from 10 to 4; except on Saturdays, when the Bank closes at 2 o'clock. On Mondays the Bank is open until 9 o'clock in the Evening.

A Pamphlet, with full particulars, may be had on application.
FRANCIS RAVENSCROFT, Manager.

HOUSE PROPERTY AND INVESTMENT COMPANY

(LIMITED),

92, CANNON STREET, LONDON, E.O.

Seven doors East of the Cannon-street Station.

Capital—ONE MILLION,
In 40,000 fully paid-up Shares of £25 each.

For the PURCHASE and SALE of
PRODUCTIVE & PROGRESSIVE HOUSE PROPERTY,
and improving the
DWELLINGS of the WORKING CLASSES on the SELF-
SUPPORTING PRINCIPLE.

Registered March 15th, 1876.

EIGHTEEN MONTHS' WORK.

The Company was registered March 15, 1876, and the present position of the Company is as follows:—

The First Issue, consisting of 4,000 fully paid-up shares of £25 each at par, was completed by November 24, 1876.

The Second similar Issue, at £1 per share premium, was completed by May 4, 1877.

The Third similar Issue, at £2 per share premium, was completed by October 5, 1877.

The Fourth similar Issue, at £3 per share premium, is now in course of allotment.

After defraying the entire expenses of establishing the Company, a large sum remains as a Reserve Fund from Premiums on Shares and Profits on Re-sales.

The principle of fixing the premiums at which each issue should be allotted has been to place it at such an amount as will fairly protect, and not more than fairly protect, the interests of the then existing Shareholders.

The Company having now £300,000 subscribed, and the Estates yielding a good Profit Revenue, and Premiums on Shares and Profits on Re-sales flowing in and being invested for the benefit of the Shareholders, there is every probability of the shares constantly improving in value.

The seventy-nine Estates belonging to the Company are situated within a short radius from the centre of London, and from their situation are under the eye and immediate control of the Board of Directors.

Each has been separately and carefully selected. The principles of selection being to purchase nothing but what is productive, well-letting, and improving in value, with a view to keeping the same as a remunerative investment until, as opportunities occur, the same is sold at a reasonable profit. No estate can be bought of, or sold to, any officer of the Society, nor can any advance be made to such. Other Estates are in course of negotiation for purchase.

Shareholders joining the Fourth Issue will receive on the calls on their shares interest at the rate of 5½ per cent. per annum, and after the Second Annual Meeting will be entitled to an equal share with the original Shareholders in any further bonus which may then be declared, so that their shares will yield a good immediate interest, with collateral benefits, in a successful established Company, from whose operations speculation and risk are excluded. There are nearly ONE THOUSAND TWO HUNDRED SHAREHOLDERS resident in the metropolis and throughout the country, and with their connection, and the status of the Company, the remainder of the capital of the Company will probably be allotted within a moderate period.

For full information apply to

W. H. BASDEN, Secretary,
of whom may be obtained approving "Notices of the Press,"
Report, "Five Minutes' Talk about the Company," Prospectus,
and Share Application Forms.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE.

Chief Office, 73 and 74, King William-street, E.C.
W. P. REYNOLDS, Manager.

ACCIDENT INSURANCE COMPANY
(Limited), 7, Bank Buildings, Lothbury, E.C.
General Accidents. | Personal Injuries.
Railway Accidents. | Death by Accidents.
C. HARDING Manager.

ACCIDENTS BY FLOOD AND FIELD.

ACCIDENTS of ALL KINDS
May be Provided Against by a POLICY of the
RAILWAY PASSENGERS' ASSURANCE
COMPANY,

The Oldest & Largest Accidental Assurance Company.
Hon. A. KINNAIRD, M.P., Chairman.

SUBSCRIBED CAPITAL, £1,000,000.
ANNUAL INCOME, £205,000.

£1,120,000 HAVE BEEN PAID AS COMPENSATION.

A fixed sum in case of Death by Accident, and a Weekly Allowance in the event of Injury, may be secured at moderate Premiums.

Bonus allowed to Insurers of Five Years' Standing.
Apply to the Clerks at the Railway Stations, the Local Agents, or

64, CORNHILL, LONDON.
WILLIAM J VIAN Secretary

BORWICK'S FOUR GOLD MEDAL BAKING
POWDER makes Bread, Puddings, &c., light, sweet
and digestible. Sold everywhere by Grocers and Confectioners,
in 1d, 2s, 4d, 6d, 1s, 2s, 6d, and 5s. packages, of which
600,000 are sold weekly.

DR. LOCOCK'S PULMONIC WAFERS.—
More Cures of Consumption, Coughs, Asthma, and
Diseases of the Chest and Lungs.—From Mr. Morris, 187,
West Derby-road, Liverpool:—"During many trying winters
much human life has been rendered free from misery and
pain; and many, saved from suffering, will never forget Dr.
Locock's Wafers." Sold at 1s. 1½d. per box.

CITY OF LONDON BONDS. DISCHARGE OF BONDS FALLING DUE IN THE YEAR 1878:—

In obedience to an ORDER of the Finance Committee
of the CORPORATION OF LONDON, I do hereby GIVE
NOTICE to the holders, registered or otherwise, of City
Bonds, which mature within the ensuing year, 1878, as
follows:—

(1) That the Bonds referred to in the FIRST Schedule
hereto will be paid off absolutely and without option of
renewal, at the dates at which they respectively mature.

(2) That as regards the Bonds referred to in the
SECOND Schedule hereto, I am not authorised at the present
date to make any announcement as to their renewal or
discharge.

SCHEDULE I.

Bonds to be paid off absolutely.

Bonds issued under the Acts for effecting
the Holborn Valley Improvements and
maturing the 1st January, 1878, viz.:—
36 Bonds at £1,000 each, Nos. 200, 340
to 367, and 600 to 606..... 33,000
63 Bonds at £500 each, Nos. 31 to 34,
56, 199, 453 to 499, and 646 to 655..... 31,500
29 Bonds at £100 each, Nos. 523 to
542, and 668 to 676..... 2,900
70,400

Bonds secured upon the Surplus Lands of
the Holborn Valley Improvements maturing
1st January, 1878, viz.:—
93 Bonds for £1,000 each, Nos. 177 to
247, 263 to 265, 267 to 276, 287 to
291, and 296 to 299..... 93,000
10 Bonds for £500 each, Nos. 248 to
254, 266, 277, and 292..... 5,000
20 Bonds for £100 each, Nos. 255 to
262, 278 to 286, and 293 to 295..... 2,000
100,000

Bonds secured upon the Surplus Lands of
the Holborn Valley Improvements, maturing
1st November, 1878, viz.:—
74 Bonds for £1,000 each, Nos. 1, 90 to
127, and 145 to 179..... 74,000
58 Bonds for £500 each, Nos. 2 to 46,
128 to 131, 180, and 190 to 197..... 29,000
70 Bonds for £100 each, Nos. 47 to 89,
132 to 144, 181 to 189, 198 to 202..... 7,000
110,000

Bonds issued under the Acts for con-
structing the Metropolitan Meat and Poultry
Market (Site and Approaches), maturing the
5th April 1878, viz.:—
1 Bond, No. 25, for..... 50,000
148 Bonds for £1,000 each, Nos. 1 to 23
and 27 to 151..... 148,000
60 Bonds for £500 each, Nos. 152 to 211..... 30,000
70 Bonds for £100 each, Nos. 212 to 281..... 7,000
235,000

Bonds issued under the Acts for con-
structing the Metropolitan Meat and Poultry
Market (Western Approach), maturing 5th
April, 1878, viz.:—
1 Bond, No. 24, for..... 20,000
1 Bond, No. 26, for..... 50,000
70,000

Bonds issued under the Acts for effecting
the Cannon-street Improvements, maturing
25th November, 1878, viz.:—
30 Bonds for £1,000 each, Nos. 177 to 206..... 30,000
£615,400

SCHEDULE II.

Bond issued under the Act for effect-
ing the Holborn Valley Improvements,
maturing 1st July, 1878, viz.:—
1 Bond, No. 368, for..... 1,000

Bonds issued under the Acts for con-
structing the Metropolitan Meat and
Poultry Market (Western Approach),
maturing the 1st July, 1878, viz.:—
128 Bonds for £1,000 each, Nos. 1
to 87, 102 to 141, and 144..... 128,000
16 Bonds for £500 each, Nos. 88 to
101, 142, 143..... 8,000
136,000

Bonds issued under the Acts for con-
structing the Metropolitan Meat and
Poultry Market (Site and Approaches),
maturing 5th July, 1878, viz.:—
137 Bonds for £1,000 each, Nos. 1
to 137..... 137,000
147 Bonds for £500 each, Nos. 138
to 284..... 73,500
235 Bonds for £100 each, Nos. 285
to 519..... 23,500
234,000

Bonds issued under the Acts for effect-
ing the Cannon-street improvements,
maturing the 25th November, 1878, viz.:—
28 Bonds for £1,000 each, Nos. 207
to 231..... 28,000
4 Bonds for £500 each, Nos. 232
to 238..... 2,000
30,000
£401,000

Holders of City securities will please observe that the
above Notice does not refer to any Bonds but those which
become payable in the year 1878.

Further information, if needed, will be furnished at this
Department.

BENJAMIN SCOTT,
Chamberlain.

Chamber of London, Guildhall,
November 5th, 1877.

PEARL

LIFE ASSURANCE COMPANY (LIMITED).

CHIEF OFFICE—39, CITY ROAD, LONDON, E.C.

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WANTED, additional AGENTS in all dis-
tricts. To good business men liberal terms and
certain success.

P. J. FOLEY, Manager.

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HAVESTAFF'S STUDENTS' PIANOFORTE, £20.
Seven Octaves. Plain and substantial.
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Instruments Tuned, Repaired, and taken in Ex-
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WILLIAM PEACHEY, Architect, of YORK,
having given SPECIAL attention for many years
to the construction of Chapels so as to ensure NEATNESS,
ECONOMY, ADAPTABILITY, and ACOUSTICS, will
be glad to confer with Ministers and Deacons in any part
of the Kingdom who have in contemplation the erection of
New Buildings. References, if required, to works executed.

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For Designs and Estimates, apply to **SAML. C. HEMMING**
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Manufacturers who were awarded a Medal at Vienna Exhibi-
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WEIR'S 55s. SEWING MACHINE for
Families; **GLOBE, 42s.**; **WEIR'S PATENT**
SHUTTLE LOCK-STITCH MACHINES COMET, 84s.;
ZEPHYR, 84s. Hand or Foot. Machines Exchanged.
Month's free trial. Easy terms of payment. Carriage paid.
Samples, &c., free.

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EVERYBODY'S PRINTING PRESS. 11s.
Prints 9in. by 7in. **FAIRBAIN and CO.,** East
Passage, Long-lane, Smithfield, London. Particulars, One
Stamp. Type and Materials for Amateurs.

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Eclipse Gas Range, with open fire, registered.
Sole maker, **G. SHREWSBURY, 59, Old Bailey, E.C.**
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FOOD of HEALTH.
Nutritious and Delicious.
A Breakfast and Supper Dish.
Invaluable for persons with weak digestions.
A perfect Diet for Children.
Prevents the need of aperients.
Purifies the Blood.
The price places it within the reach of all.
Eightpence per pound. Sold Everywhere.
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ROCHE'S HERBAL EMBROCATION.—The
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Sole Wholesale Agent, Edwards, 157, Queen Victoria-street
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Price 4s. per bottle.

POWELL'S BALSAM OF ANISEED. FOR COUGHS, COLDS, ASTHMA, BRONCHITIS, NIGHT COUGH, &c.

"H.M. Gunboat Netley, Wick, Scotland.

"Dear Sir,—Having had a most distressing and severe
Cough, which caused me many sleepless nights and restless
days, I was recommended by his lordship the Earl of Caith-
ness to try your most invaluable Balsam of Aniseed, and I
can assure you, with the first dose I found immediate relief,
even without having to suspend my various duties; and the
first small bottle completely cured me. Therefore I have the
greatest confidence in fully recommending it to the million.
(Signed) "W. LINZELL, H.M.G.B., Netley."

Extraordinary Cough Remedy.

A Lady writes:—"When you see Mr. Powell, tell him
that I would not be afraid to face a Russian winter with his
Balsam of Aniseed for a companion, although my lungs are
most susceptible."

An eminent Clergyman in Lincolnshire writes:—"Having
found Powell's Balsam of Aniseed a most excellent remedy
for Coughs, &c., I have been giving away bottle after bottle
to the poor of my parish."

Invaluable for Bronchitis and Asthma.

The Rev. WM. LUSH writes from Sturwold Vicarage,
Horncastle:—"For the past twelve years I have been in the
habit of using myself, giving away, and recommending your
Balsam. I should not be exaggerating if I said I have never
known it to fail. Whenever I have had a cough I use it in
preference to anything else, and again and again it has cured
me."

It will Loosen the Phlegm Immediately.

The Dean of WESTMINSTER'S VERGER writes:—"I was
advised to try the Balsam of Aniseed. I did, and have found
very great relief. It is most comforting in allaying irritation
and giving strength to the voice."

The DUKE DE BONTABOR writes:—"From the first dose
I felt great relief, the bad symptoms grew feebler, the irrita-
tion of the throat was calming down, and I recovered the
sleep which had nearly left me."—Chateau de Bontabor,
Aveyron, France.

The Rev. Dr. H. ROBERTS writes:—"I think it only right
to inform you that I have recommended to very many
families, and have used most efficaciously in my own, your
Balsam of Aniseed, and the assurances I have received of its
worth as a cure for coughs and asthma, under various guises,
justify my communication of the fact to you."—14, Hart-
street, Bloomsbury.

The effect of One Teaspoonful taken in a little water on going
to bed is extraordinary.

Ask for "Powell's Balsam of Aniseed."
ESTABLISHED OVER 50 YEARS.

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PAINLESS DENTISTRY. MR. G. H. JONES, SURGEON-DENTIST,

WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—
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NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

TESTIMONIAL

My Dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which renders my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.
S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.
To G. H. Jones, Esq.

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an exquisite compound of sweets and sour.

PURE MALT VINEGAR of uniform
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POTTED MEATS and FISH in fancy tins
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CALVES'-FEET JELLY in bottles, Orange,
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Cures Rheumatism, Sciatica, and Lumbago.

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Is the recipe of a famous Physician.

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Helps Nature to expel from the system the Poisonous acid
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Is sold by Chemists, in Bottles, at 2s. 9d., 4s. 6d., and 11s.;
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Purifies and Enriches the Blood.

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Strengthens the Nerves and Muscular System.

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thoroughly Recruits General Bodily Health and in-
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Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d.,
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CRACROFT'S ARECA NUT TOOTH PASTE.—
By using this delicious Aromatic Dentifrice, the enamel
of the teeth becomes white, sound, and polished like ivory.
It is exceedingly fragrant, and specially useful for removing
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LOCKYER'S SULPHUR HAIR RESTORER
will completely restore in a few days grey hair to its
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large bottles at 1s. 6d. each.

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—For restoring the colour of the hair.

TARAXACUM and PODOPHYLLIN.—A fluid
combination for Derangement of the Liver, particularly
when arising from slight congestion. By gently stimulating
the action of the liver and slightly moving the bowels, the
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For over 30 years approved as the best remedy for
ACIDITY of the STOMACH, HEARTBURN,
HEADACHE, GOUT, and INDIGESTION; and
as a safe and gentle aperient for delicate constitutions,
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Opiates, Narcotics, and Squills are too often invoked to
give relief in Coughs, Colds, and all Pulmonary Diseases,
instead of such fallacious remedies, which yield momentary
relief at the expense of enfeebling the digestive organs, and
thus increasing that debility which lies at the root of the
malady, modern science points to CROSBY'S BALSAMIC
COUGH ELIXIR as the true remedy.

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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:
—"I have repeatedly observed how very rapidly and invari-
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cases of Pulmonary Consumption, and I can, with the
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to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not
only allays the local irritation, but improves digestion and
strengthens the constitution. Hence it is used with the
most signal success in Asthma, Bronchitis, Consumption,
Coughs, Influenza, Night Sweats of Consumption, Quinsy,
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Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all
respectable chemists, and wholesale by Jas. M. Crosby,
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* Invalids should read Crosby's Prize Treatise on "Dis-
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had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS
AND SOLAR ELIXIR.

These well-known family medicines have had a continually-
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of Indigestion, Liver Complaints, Asthma and Bronchitis,
Pulmonary Consumption, Rheumatism, Gout, Scrofula,
General Debility, and all Diseases of the Nervous System,
whether arising from sedentary mode of life, unhealthy
occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1jd. and 4s. 6d.
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Both to be obtained of all Chemists.

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All who wish to preserve health and thus prolong life
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Cures without medicine, by the PRINCIPLE OF ABSORPTION. Is a war against nostrums. Twofold in its action. Gives and takes. No poisons are used. Is Nature's own law. It is the true treatment endorsed by thousands. Is honest, effective, harmless, and a certain cure for Indigestion, Liver Complaints, Constipation, Diarrhoea, Neuralgia, Rheumatism, Gout, Paralysis, Sciatica, Kidney Difficulties, Typhoid, Intermittent, Ague, Roman, and all other Fevers.

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Are the only Medicated Plasters in the world, and are instantaneous in their effect.

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Is the most wonderful discovery of the nineteenth century, and marks a new era in the history of medical science.

Read every word of the Lecture and Pamphlet on this treatment, sent post free on application.

The Pads and Plasters can be obtained of all Chemists and Druggists in the United Kingdom, or at the office of WALSH and COMRANY, Proprietors, 10, Argyll-street, Regent-street, London, W.

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Sent by mail free on receipt of cheque or P.O.O., payable to Walsh and Co., Vere street Post-office, London, W.
CONSULTATION AND EXPLANATION FREE OF CHARGE.

LESLIE'S ALMONDISSED COD LIVER OIL (REGISTERED).

The purest Oil, and by Almond flavouring, rendered palatable and easy of digestion. No disagreeable smell or taste, no nausea. Taken readily by the most delicate constitution and by Children.

British Medical Journal says—Whilst securing the beneficial results traceable to Cod Liver Oil as a valuable tonic and dietetic, we have found no difficulty in inducing our little patients to take it.

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Retail of all Chemists and Druggists, and Wholesale of LESLIE & CO. (Limited), Bond Court House, Walbrook, London.

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FOR MORE THAN A QUARTER OF A CENTURY this powder has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for Cleaning Plate.

See the recommendations of more than 500 leading firms which accompany each box.

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J. GODDARD,
STATION STREET, LEICESTER.

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CALLED

"THE POOR MAN'S FRIEND," is confidently recommended to the Public as an unfailing remedy for wounds of every description; a certain remedy for ulcerated sore legs, burns, scalds, bruises, chilblains, scorbutic eruptions, and pimples in the face, sore and inflamed eyes, sore heads, sore breasts, piles, &c., &c. Sold in pots, 13jd., 2s. 9d., 4s. 6d., 11s., and 22s. each.

AND HIS

PILULE ANTI-SCROPHULE, OR ALTERATIVE PILLS,

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